

JANUARY.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."
Ecc. XI: 1.

EAST CANTERBURY, N. H.

1895.

THE MANIFESTO.

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THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXV.

"SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS."—MATT. VI., 33.

EAST CANTERBURY, N. H.

1895.

The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

Vol. XXV.

JANUARY, 1895.

No. 1.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

NO. 15.

AUG. 27, 1862. During the time of the war in 1862 the Believers of South Union are obliged to go to Bowling Green, a distance of fifteen miles, to reach a Post Office.

Not less than 500 Cavalry pass through our Village to-day, and we supply them with bread and fruit. The whole country is in a state of anarchy and no one feels safe. Robbers enter the dwellings of both rich and poor and take all they can find, by force.

Sept. 14. 800 Federal Cavalry and 300 Infantry pass through the Village. Some 40,000 Confederates have entered the state, and reached Cave City. It is dangerous to be far from home either night or day. The slaves are beginning to think that they are men. Some are waiting in patience for "Massa Lincoln" to set them free; others who are impatient run away to places of anticipated security. If any are re-taken their masters whip them severely and then drive them before their horses like cattle. There is but little value placed on human life.

Oct. 25. The buying and selling of human beings still continues. This morning, three stout black men, having their hands tied behind them and being lashed together, are driven like cattle through our streets. Let us read this,—“Whatsoever measure you mete to others, shall be meted to you again.”

The Union soldiers are seen nearly every day as they pass through the country, and the Confederates are seen quite as often. Of course they are all Christians and belong to the Christian churches, but are anxious to put each other beyond the breathing point.

Nov. 4. Five regiments of Union Cavalry pass through the Village. The road as far as one can see is filled with soldiers. When they enter our Village the men and horses are covered with a cloud of dust. All are encamped by midnight.

We endeavored, but in vain, to have the army stop in the woods but they threw down the fences and all the men, horses and wagons entered our pastures. In a short time nearly 4000 camp fires are lighted, and although the spectacle is beautifully grand, the pleasure is somewhat diminished as we know that they are tearing down our fences and burning our valuable white oak rails. A subsequent estimate of their destructive fires is not less than 20,000 rails. In this company were 5000 men and some 6000 horses. They were all under the command of Col. Kennett. He is a very kind man, but quite impossible for him to prevent his men, at times, from helping themselves as opportunity offered.

Pickets are sent out to guard every road, leading into the place, to prevent any disturbance or alarm. All night long these men sit, patiently, on their horses, keeping guard over the people and their property. By their pilfering we lose the honey of several bee-hives, a few potatoes, some baskets, buckets and some other things. The thieving was charged to the teamsters, but they did not incline to admit it.

Nov. 5. The morning opens beautifully clear, and the army leaves the place. The Brethren are soon on the grounds to extinguish all the fires and to care for the property generally. We soon learn that the soldiers have emptied three barns of all the provender. They gave a voucher on the government for \$378.00 but said they were unauthorized to account for the rails that were burned. For those we subsequently received \$75.00. The camping-ground is a scene of waste and desolation. They left three horses that were unfit for service, also a lot of corn and forage scattered about the grounds. Some of this the Brethren save and also re-build the fences.

The great Sahara desert could not afflict one more, on the same area, than do our dusty roads. We have had but very little rain for three months, and with so much travel, the powdered clay on the roads, in some places is not less than three inches deep. When the Cavalry pass or a flurry of wind sweeps over it, the dust goes up in clouds, and even the buildings are indistinctly seen.

Some sick soldiers are left in our charge, almost every day. The officers generally eat and lodge in the Trustees' Office and kindly settle all their bills.

Nov. 10. A regiment of Cavalry pass on to Russellville, and in the p. m. a company of 2000 are seen marching along the highway. The solid footfall of tramp, tramp, tramp, at the sound of the fife and drum, is a remarkable sight, especially when we consider the errand on which they are sent.

As soon as this company is gone, another of 250 come from the west and camp on our grounds. They call for 100 lbs. of meat and 100 lbs. of bread, which is soon provided for them. In the night another company of Cavalry come along and demand supper for the men and forage for the horses. These men, although they are Union soldiers, are obtrusive and unreasonable. War does not refine the mind. We must either comply with their demands or suffer for not complying.

Nov. 13. We receive a letter from Pleasant Hill; the first word from that Society since the Confederate invasion of the blue grass region.

The Brethren and Sisters have come off vastly better than we could have expected. Indeed, the Lord has protected them in their home. They lost a few horses and wagons by the "impress" process and when the large army of 20,000 passed through their Village they were obliged to cook night and day for nearly a week, but otherwise were uninjured. They are respected by both the Union and Confederate armies, and their religious scruples recognized.

Returning to South Union we make record of the considerate care that is exercised by Major Kennedy who came with two other officers and put up at the Office for the night. They left some 300 men and horses at quite a distance from the Village, although they could easily have reached South Union. They thought we had been too much imposed upon already by the large number of soldiers that have camped upon our grounds.

(To be continued.)

MERRY CHRISTMAS TO ALL.

By Anna B. Goepfer.

HAVING been solicited to contribute something toward our monthly messenger we accept the present opportunity.

Welcome glad Christmas! Though the years are passing all too swiftly, we forget our sighing to greet thee once more, and wish all a very merry Christmas.

We should all improve the spring-time of youth, while all nature is alive within us, before the chilling frosts of remorseless time have sprinkled our brows with silver, and before old Father Time has mown low the flowers that grow along our pathway.

We really feel anxious to say something encouraging and cheerful. Shadows often darken our pathway at noon when the sun should be shining but remember the clouds that overshadow will soon change to the bright silver lining.

Some of our friends may prove false, but life is too brief to waste it in grieving and repining. Let us look upward and onward when adversity threatens and friends turn away, neglectful of their duty to God and their

fellow-man. Look upward; there is still a work for each of us to do. Sometimes in an hour when our hope in her castle lies crushed, our faith should then make us to see the cloud's silver lining. Rough and uneven our life's journey may seem, and the goal though ever distant, yet it is never all lost, and sometime we shall know why the clouds concealed their bright lining. Then again some love to go about to gossip here and gossip there, manufacturing evil and untruthful reports.

A pure-minded person is very often open to misconstruction by one of meaner thoughts and motives, and to my style of thinking a proper way of dealing with such an one is, when you find yourself in contact with him, and your actions open to his hurtful innuendoes, to get as speedily as possible from his vicinity, and dismiss all thought of him with the trenchant little phrase, "Shamed be he that evil thinks."

But upon the whole we are a peaceable and progressive family and we have devoted, genuine, gospel, loving Brethren and Sisters whom we would be truly sorry to part with, and trust they may be spared to us many years.

During the Ministry's eight week's visit to the East, Elder Oliver presided over our family; and what a beautiful ministration and heavenly influence he carried about with him! He fulfilled the scripture which says;—"Do unto others as you would have others do unto you." We regretted the time came so soon to part with him, yet welcomed our absent friends back again gladly.

"Bless parents, brothers, sisters dear,
Bless all I love both far and near;
Bless all thy children great and small,
I pray thee, Father of us all."

Union Village, O.

Correspondence.

Mt. Lebanon, N. Y. Dec. 8, 1894.

BELOVED ELDER HENRY:—"And still another!" you will say, so soon after receiving the other package of a few days since. We never know what the Spirit has in store for us. The enclosed is fresh from the mint and knowing your mind upon certain things, I thought, "this plea for the turkeys will just please Elder Henry, and as it is the time of year when the poor creatures are particularly noticed, he may be only too glad to put it in the Jan. number of THE MANIFESTO, so I will catch the train and send it before it is too late."

"Shakerism is a new phase of human existence. In the first cycle (just closing,) 'Thou shalt not generate,' was the great command. In the second cycle (just opening,) 'Thou shalt not kill,' will be the next great command."

So prophesied our good father, Elder Frederic; he who put in the first

wedge and gave the first blow that opened a new and startling revelation to the pork-eating-beef-lovers of the Shaker Community. All honor to the great prophet! Through his ministrations others have been, and are inspired to utter the same truths and they bring forth the same practical results. In the days to come, I hope it will be as sinful to raise and sell *for* slaughter as it is now sinful (to some) *to* slaughter, simply for the purpose of appeasing a depraved appetite.

"How can we reason but from what we know," and we know that Believers in general are in the rear guard when they in the face of reason and common sense, saying nothing of conscience, will, in this age of evolution, dip their hands in blood and deck their tables with dead carcasses. Think you the eagle souls who soar aloft for light in the outer firmament would accept the truths of the first cycle, if they were forced to depart from the truths of the second in order to obtain the first? He that is faithful in that which is least will be faithful in greater things.

Our Ministry are at their central home, and we think of keeping them here until the cold season is over. Dear Eldress Harriet we are happy to state is steadily gaining ground from her recent indisposition, and we all mean to be with her on the ascending scale. A joyful Christmas to all our dear friends at Canterbury and Enfield, may old and young be made happy recipients of all the blessings of the church militant below and receive a continuation of divine light and truth from the Church above—in the Spirit world. Elder Henry, we are thankful for your excellent words and mean to hold ourselves in that manner to accept the increasing truth, though it come like a trumpet's blast with no "uncertain sound." Your Sister,

ANNA WHITE.

Mt. Lebanon, N. Y. Dec. 9, 1894.

BELOVED ELDER HENRY.—I herewith enclose check for our due on THE MANIFESTO for 1895, and also that of the Canaan family. We have sent a few subscribers but I have not an accurate account of them. [An assessment check was received from Elder John B. Vance the day following. Both payments were received with many thanks. Ed.]

The trumpet has been sounding long and loud for sometime, for a forward movement in practical righteousness. When shall we pull up our stakes and move forward in the increasing work of God. Has not the woe (sorrow) come upon us that Jesus predicted would come when all men should speak well of us.

The testimony against the flesh, borne so fearlessly by Mother Ann and the founders of our Order, was accepted by no men in Mother's day, and how could they speak well of her, or those who lived the life she taught. Did it not bring persecution and suffering upon them and also prosperity?

The world at that time would neither live nor acknowledge the truth of her

testimony. But now, all the better and progressive classes acknowledge, even though they do not live it, the truth of our foundation principles. Every righteous public man or woman, in and out of the so-called Christian churches, bears testimony against the corruptions that are in the world through lust.

Now if we, as followers of Christ in the second appearing, would hold our place in the galaxy of bright stars in the spiritual heavens, and be as guiding lights to a progressing world, we must take new steps in advance. Can we rest at ease on the testimony of the founders of our Order, and have the Order grow? Experience and observation say, Nay! But unless we move forward with increased testimony against the Man of Sin, we shall not be able to hold our own, or maintain the testimony of the past. Shall we not move forward in the increased light of the Sun of Righteousness that is shining so gloriously, raise the standard higher, and bring our lives practically in accord therewith, and thus inaugurate a new era of spiritual prosperity.

I mailed you a letter yesterday from Eldress Anna it contains the keynote of the coming testimony. If we do not sound it, we can not suppress it, for it will be sounded long and strong. May THE MANIFESTO be the trumpet to sound fearlessly, the incoming testimony that shall be as a two-edged sword, that will cut evil within as well as without.

It is proposed that if a company go down to Florida to start a new organization, that flesh meats be entirely excluded. I propose that those who want to go, shall commence now and practice at least five years at home; by that time, I prophesy, that is, if we as a people start now, in that new life we shall reach a spiritual baptism that will instill new life into the waste places, and we be prepared to minister to the needs of a growing people that are coming up; and the hiring problem be solved to our entire satisfaction.

In kindest love,

DANIEL OFFORD.

A PLEA FOR THE TURKEYS.

By Cora C. Vineo.

I saw them first when with their mother, they
 Took scratching lessons, peeped a turkey song,
 And wandered in the grass that turned to hay
 When summer sun grew hot and days were long.
 Again I saw them in their youthful prime
 After the molting days had swiftly passed,
 And thought how dextrously old Father Time
 Had worked, to make their feathers grow so fast.
 But months passed on, the festal time drew near,
 The turkeys grew in strength and size and weight;

But, oh, alas! I felt a sudden fear,
 And pity smote me as I mourned their fate.
 I saw the gory execution block,
 And sharpened ax that told of days gone by
 When man against his kind with cruel shock
 Condemned them by the guillotine to die.
 But justice seemed to call for deeds of shame
 In those fell days when anarchy ran wild,
 And truth and liberty bore all the blame,
 When slaughter made the worst foes reconciled.
 But in the death of these poor innocents
 Not even justice could approve the waste,
 And mercy shocked, forsook the murderous tents
 Where men raised blood-stained hands and killed for taste.
 And when I saw the dread dissecting knife
 Wielded by hands that nurse the infant race,
 And not content with simply taking life,
 They mutilate the corpse,—oh, foul disgrace!
 And then before the market-place in rows
 I saw the naked victims cold and pale,
 And seemed to hear them say in dying throes,
 “Come cannibals, our bodies are for sale.”
 My heart sank in me, for in dream I saw
 Children and lords and ladies(?) sit and jest,
 Yea, even judges of the moral law,
 And sport about the part they fancied best.
 Oh pitiless! we send the Holy Book
 And missionaries where the heathen roam,
 But in our folly blindly overlook
 The unconverted heathen here at home.
Mt. Lebanon, N. Y.

BRYANT CENTENNIAL COMMEMORATION.

By Martha J. Anderson.

THE centennial birthday of William Cullen Bryant was commemorated by the “Self-Improvement Society” of the North family of Shakers at Mt. Lebanon in their last weekly meeting. There was a nicely formed circle of twenty members; a large bouquet of the last flowers of summer was placed on a circular stand in the centre and added brightness and cheerfulness to the well-lighted room. After an appropriate song, with organ accompaniment, Catherine Allen, the sister president, made a few fitting re-

marks concerning the "Poet of Nature;" dwelling on the simplicity and uprightness of his character as a man, and of his loyalty as a citizen of the Republic, deeming it worthy of our notice as a religious organization to pay homage to so worthy and so noble a character. The following sonnet was written in the centre of a large sheet of white paper, artistically embellished with birds, and encircled with beautiful *Ampelopsis* leaves, rich in color and varied as the hues of autumn:

WILLIAM CULLEN BRYANT.—BORN NOVEMBER 3, 1794.

By Martha J. Anderson.

A century's close dims not thy glorious fame,
 Thou loyal son of brave New England sires,
 Who at their hearth-stones kindled freedom's fires
 And won by valorous deeds an honored name.
 A noble lineage holds thee in claim;
 Thy soul was cradled 'neath these forest spires
 Where "God's First Temples" wakened high desires,
 And inspiration fanned Faith's sacred flame.
 Thy dream of youth in "Thanatopsis" given
 Into thy closing days its beauty wrought,
 And gave thee access to a loftier heaven
 Than is by creed or cringing error brought.
 All honor to thy blessed memory,
 Long live the praise of thy sweet minstrelsy.

A most interesting biographical sketch was compiled and read by Lydia Staples. Then followed an original character sketch.

WILLIAM CULLEN BRYANT.

By Lucy S. Bowers.

Just one hundred years ago a beautiful soul was born into the world, whose spark of divine intelligence glowed and burned and increased till its light has illuminated the hearts of men even to the farthestmost isles of the sea, and is destined to shine through unnumbered generations. This soul has become familiar to us in the person of William Cullen Bryant, the poet of Nature whom, though we have not seen in physical form, we have learned to love and admire tenderly and sincerely through that which he has given to us in his melodious and inspiring verses, which sparkle like beautiful gems upon the pages of English literature.

They are right who declare that Nature has never had a more devout and appreciative worshipper than William Cullen Bryant. "The beautiful trees when covered with green foliage, or crowned with the golden pomp of autumn, or glassed in the ice of winter, as they stand root clasped in root, and branch embracing branch like a band of brothers were his instructors; the sweet sisterhood of flowers gleaming like drops of sky and sunbeam and rainbow were the pets of his passionate love; the warbling birds, the lakes, the streams, green fields and forests were his favorites. The rocks are the altars on which he offered his songs." The mountain is a footstool which

touches the throne of God and he often knelt there. Truly what loftier themes could man's mind employ for the uplifting of his soul toward the Supreme? In what holier realm could he wander? among what grander objects could he search for Divine wisdom than among these precious things of Infinite creation and careful keeping. "Whatsoever things are lovely, true, pure and of good report, think on these things." By obeying this injunction, Bryant rose into and lived in the sphere and element of true holiness and everlasting love.

Bryant was born at Cummington, November 3, 1794. He was descended on both sides from families which came in the Mayflower. His father was a physician and also a poet. Among the best books written by the best authors the child found pleasant opportunity for the cultivation of talents which he exhibited at a very early age. It is told that when sixteen months old, he knew all the letters of the alphabet, and when three years old, he attended the district school. By the time he was ten years of age he had written verses for declamation in school which were printed in a local paper. At thirteen he wrote a satire at the expense of Jefferson, entitled "The Embargo," which was printed in book form, and was so successful as to require a second edition. In the year 1817 he reached national fame by the publication in the *North American Review* of his poem entitled "Thanatopsis," this poem had been written in 1811 when he was but 17 years old and proved to be not only the finest that had yet been produced on this continent, but one of the most remarkable ever produced at such an early age. So that even before he took up literature by which to earn a living, his fame as a writer was well established.

There could have been no time in his life for idleness, for at the age of sixteen he was a student at William's college, where he soon became well versed in both ancient and modern languages, after which he was admitted to the bar and practiced law ten years. As time advanced he became known as a poet, journalist and orator; he edited the *New York Evening Post* for nearly fifty years, made memorable addresses and was a correspondent and traveler, making six trips to Europe and visiting Egypt and Syria. In the year 1821 he married Francis Fairchild, who died in 1866, leaving two children.

Among his great literary works are one hundred original poems. He translated the "Iliad" and "Odeysey," wrote many newspaper editorials, and "Letters to a Traveler," "Letters from the East," "Orations and Addresses," edited "Picturesque America," "Library of Poetry and Song," and a "School History of the United States." His most famous poems are "The Embargo," "Thanatopsis," "Forest Hymn," "Land of Dreams," "Waiting at the Gate," "Robert of Lincoln," "To a Water-fowl," "Death of the Flowers," "The Flood of Years," "Among the Trees," and the "Ode to Washington," which is said to be his last poem.

It is not necessary to point out at any length the merits of a poet whose productions are a world wide delight; his poems are distinguished by their perfect finish and exquisite style; their elevated tone, their dignity of sentiment and their lovely pictures of American scenery. He was true to nature, and nature's simplicity and purity were most charmingly reflected in his sweet verses. From such poetry we learn how much we owe those poets whose genius is under the control of moral feelings; who make the imagination and the sense of beauty ministering servants at the altar of the highest good and the highest truth. Among his honors he was enrolled as one of the alumni of William's college, his seventieth birthday was celebrated by the Century Club and on the day that began his eighty-first year he received the "Bryant Vase."

It was not until age had whitened his locks that Bryant's struggle with poverty ceased. We are told that his life was a constant succession of trials, yet through it all he maintained the simplicity and sweetness of manner which were his distinguishing characteristics. His life was free from frailties which mar those of the average man. In his habits he was physiologic-al and abstemious, spending one hour every day in bathing and gymnastic exercises and walking out in all kinds of weather, as a reward he never experienced sickness up to his dying day at which time at the age of eighty-four years June 12, 1878, he was stricken with heat while making an address at the unveiling of a statue to Mazzini at Central Park. When the "Post" became a paying property he purchased a country home at Roslyn, L. I., and named it Cedarmere. There he lived and died and there his body rests in the quiet village church-yard.

In due time a monument will be erected to his name in Central Park as a tribute to his genius; it will express the universal admiration of a loving and appreciative people. On the monument, which is to be of pure Italian marble, will be carved the name of the poet and underneath it will be the word "Thanatopsis," the title of his greatest poem. Let me quote a few of his own gentle words and my sketch is finished. "I was always," he says, "from my earliest years a delighted observer of external nature—the splendors of the winter day-break over the wide wastes of snow seen from my windows, the glories of the autumnal woods, the gloomy approaches of the thunder-storm and its departure amid sunshine and rainbows, the return of spring with its flowers, and the first snow-fall of winter, though I rarely heard such things spoken of I cherished them in my secret mind."

Bryant must have left the world better than he found it, for who can help growing better when associated with good and pure-minded men and women.

SONG.

"Trees, swaying trees, waves, whispering waves,
Ye tell of the glory of God to me.
The beautiful prints of His fingers of love,
I find on the land and the sea."

Recitations from the poet's productions,—“To a Water-fowl.” By Julia M. Lincoln. “God's First Temples.” By Grace H. Bowers. “Atlantoposis.” Read by Eldress Anna White.

BRYAN'T.

By Sarah J. Burger.

Long hushed the voice that tuned the hymns of praise;
 Folded the hands that touched the lyre of song;
 The heart that burned with inspiration strong
 Beats now to rhythm of immortal lays.
 His was the giant's strength of earlier days,
 He shared the joys and sorrows of life's throng,
 And, battling bravely 'gainst the tide of wrong
 He strove to lead mankind in perfect ways.
 Across his sunset gleamed the bars of gold,
 And purple fringed was every changing cloud
 That wove for him the royal, kindly shroud,
 That wrapped his noble form within its fold.
 A garland fair all nature for him weaves
 While tribute true his memory receives.

“October.” Recitation by Jennie Vinneo. “November.” Mabel E. Lane. “Death of the Flowers.” May Rullhausen. “Old Man's Funeral.” Amelia Bell. “Land of Dreams.” Read by Annie R. Stephens.

POET AND PROPHET.

By Cora C. Vinneo.

Oh mighty prophet—soul of love and song:
 Thou rapt interpreter of truth divine,
 What other heart could echo songs like thine?
 Thy words struck vengeance, for their might was strong
 Against oppression in its court of wrong.
 Like wintry starlight o'er the groves of pine.
 Thine eyes beheld the light of freedom shine
 O'er ranks of slavery's sin-beclouded throng.
 And when thy magic fingers touched the keys
 Of Time's great organ, lo, the concert chord
 Struck the true note to life's grand symphonies,
 And rolled the finished anthem to the Lord.
 And with thy knees upon Faith's altar stair
 Thy gentle soul communed with God through prayer.

SONG.

O Prophets and immortal Sages
 Who have passed to spheres above,
 Left for us on fiery pages
 Records of your priceless love.

The members then read short selections from Bryant's poems. Cecelia DeVere delivered the closing address; the impromptu utterance was eulogistic in a high degree to poet, journalist and patriot and was a star set in his diadem of worth. The interest was unabated to the close of the meeting which continued one hour and a half.

Mt. Lebanon, N. Y.

THE INCOMING YEAR.

WITH the opening of the new year, come new resolves, new hopes and new aspirations. New interests will attract our attention and new zeal will be awakened for the peace and prosperity of our gospel home. We are astonished at the velocity with which time flies from us and it is seemingly the journey only of a few days since we were reading "THE SHAKER" as our little paper was designated in its infancy.

When Vol. I—No. 1 in 1871 sent out its introductory note, and informed its anticipated readers that it would "be devoted to the cause of religious truths; devoid of speculative theories of a theological nature," the active workers of that date had but a faint idea of the duties they were preparing to take.

Elder Giles B. Avery was probably the most active mind in establishing our first and only periodical publication that has been presented to the public as an official work. The first number of "THE SHAKER" was sent into the world with anxious hopes and a prayerful desire for the blessing of God to accompany it on its mission of brotherly love. From that date to the close of the present volume there never has been a broken record through a course of twenty-four years.

Like everything that has a place in the Providence of God there has been some changes in the title of our little monthly and also some changes in the general arrangement of the paper. For three years it was known as "THE SHAKER" and was published in a quarto form of eight pages under the Editorial management of Br. G. A. Lomas, of Watervliet, N. Y.

In the publishing of "THE SHAKER" we soon saw the necessity of changing our system of musical characters, which at best was quite imperfect and at the above date were written without the staff, and the small letters of the alphabet represented the notes. It was soon found necessary to adopt the same form that was in general use. To some who had grown familiar with the "sight music" as the letters were termed, this change was like a backward move of many years, and from their hearts the "black heads" had no word of welcome, and it was not till we had reached the twelfth number of the first volume that "THE SHAKER" was able to publish its first piece of music. Many months then passed along before the Editor could see his way clear to present another piece of music.

This time he selected "Faith's Vision," and it needed a deep faith and a clear vision to see far enough into the future to be assured that the "black notes" were the right ones to use. As these characters with but few exceptions, whether in the spaces or on the lines were quite alike,

they were called "hide and seek" notes as the singers would be obliged to depend largely upon guess work, and it was thought that few only would be able to sing the music by note.

As no more music found its way into the columns of "THE SHAKER" till it had reached the 7th number of Vol. II., there was sufficient time for all to become better acquainted with the innovation and even for many to appreciate the proposed change. From that date to the present, with but few exceptions, the music has found a welcome place in every issue.

In 1873 the 1st number of Vol. III. came out under the title of "SHAKER AND SHAKERESS" and was edited by Elder F. W. Evans of Mt. Lebanon, N. Y. It carried this name for three years, when it was again placed under the charge of Br. G. A. Lomas, and returned to its original title "THE SHAKER." During all these years the printing of the paper was done in the office of Weed and Parsons of Albany, N. Y. whose reputation for excellent work was well established. In 1877-78 "THE SHAKER" was printed in the office of J. H. Pearsons of Concord, N. H.

In 1878 the publication took the name of "THE SHAKER MANIFESTO" and the form was changed to an octavo of twenty-eight pages. The compositors were now the Sisters of our own home in Canterbury, while the printing continued to be done by the firm in Concord.

In January 1879 "THE SHAKER MANIFESTO" returned to the office of Weed and Parsons, and remained in that place till January 1882 when the editorial management was accepted at Canterbury, N. H. and the Sister compositors after a respite of three years might again be found busy in the setting of types, which has continued uninterrupted till the present date. From 1882 till 1887 the types were arranged into pages and taken to the office of Sleeper and Evans in Concord, N. H. to be printed.

In January 1883 the title was again changed, and this time to the simple form of "THE MANIFESTO."

In 1887 we made arrangements to have the business all transferred to our village, and accordingly fitted up the printing office with necessary machinery, and when "THE MANIFESTO" was ready for the mail, at the close of the month, we were much pleased with our own success. Since the above date we have moved quietly along with only such changes as became necessary for its general improvement. The success of our little paper has been largely through the kind efforts of our beloved Brethren and Sisters, who have liberally contributed to its columns and also contributed generously to the expense of its publication.

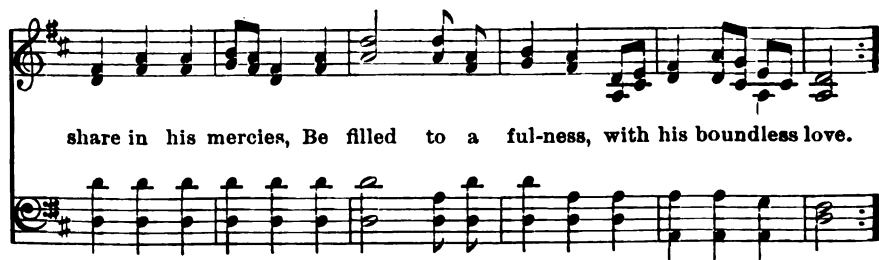
CENTER OF LIGHT.

"Blessed are the pure in heart, for they shall see God."—MATT. v., 8.

ENFIELD, N. H.



The pure in heart shall see God; Shall know of his goodness and



share in his mercies, Be filled to a ful-ness, with his boundless love.



Their light shall shine as the sun; Its bright rays of glad-ness, Shall



ban-ish all sadness, And un - to its cen-ter all souls yet shall come.

THE MANIFESTO.

JANUARY, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. CO., N. H.

TERMS.

One copy per year, postage paid	.75
" " six months, " "	.40

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

November.

	Thermometer.	Rain.	Snow.
1893.	31.2	$\frac{3}{8}$ in.	3 in.
1894.	34.	$2\frac{1}{4}$ "	20 "
Highest Temp. during this mo.	58	above 0	
Lowest " " "	"	"	10 " "
Number of rainy days	"	"	4
" " snowy "	"	"	11
" " clear "	"	"	10
" " cloudy "	"	"	5

C. G. Reed.

Center Family.

Dec. 1894.

WE wish to extend to you the Compliments of the Holiday season, almost upon us, wishing the Editor and helpers of THE MANIFESTO much success the coming year in spreading the light of our Church organization. We need helpers to build up and sustain what has been bequeathed us by earnest, faithful and noble souls who gave their all for the cause, not to be squandered, but added thereunto.

We have been attacked here at Lebanon, at least some of the people, with the Florida fever; whether or no we shall convalesce before spring, remains to be seen. We learn that our Canterbury friends are prospering in their re-organized condition. This is a day of changes, and if all of ours shall conduce to paramount growth, it will be a cause for thankfulness and gratitude.

We are housed for the season; all the crops having been stored in pretty good condition. Brethren are engaged in making medicine for the cure of bodies made sick by wrong living, either through ignorance or willfulness, or both; but no matter which, the medicine is needed just the same.

Health of our Society pretty good.

Timothy Rayson.

Shakers, N. Y.

North Family.

Dec. 1894.

THANKSGIVING has come and gone; that is, the external manifestation of the day, but the time can never pass by when we are not able to render thanksgiving.

On Thursday, the 29th of November, we attended a meeting for the special review of the blessings vouchsafed to us the past year. The service was opened by reading the 145th Psalm, and our minds were turned to the contemplation of the thanksgiving that it is our duty to render daily. We have blessed seasons of spiritual communion in our weekly Society meetings, for which our hearts respond in gratitude. May we always maintain an interest in these seasons for devotion for they are the perennial springs from which flow the ministrations that enable the Zion traveler to bear aloft the banner; on this depends his success.

The hot air engine for water pumping, has so far proved successful, forcing the water up to the reservoir without any difficulty. Plenty of fresh water is a necessary article in any civilized community, and to be deprived of it, is more than an inconvenience.

The cycle of the second year has passed since our advent here; and like the tread of marshaled hosts, the years come and go, carrying with them the record of both the meritorious deeds and those that are not so worthy. One fact we have discovered—that we carry our individuality with us; there is no escape; and when we arrive at that condition where we stand on Mt. Zion with the perfect overcomers, it must be through the same process, whether our home is in the tropics or in the ice-bound regions of the frigid zone.

By the time these Notes appear, the advent of the New Year will have been sounded. May it be one filled with joy to our blessed Gospel relation; may the special blessing of our heavenly Father and Mother rest upon those who are the standard-bearers of the higher life and though they walk in tribulation yet will not lower the standard but proclaim the testimony of Everlasting Life, that all who run, may read.

Hamilton DeGraw.

Second Family.

Dec. 1894.

THE New Year will soon be ushered in. How quickly the moments pass away when hands and mind are employed in well-doing. It seems but a short time since we began "Notes" for 1894. How the seasons come and go!

So it is with humanity. As one steps off the stage another steps on. In consideration of this should it not urge us to well improve our day and time not knowing how soon the reaper will call us home.

The light patches of snow here and there, declare the commencing reign of winter, but if we have stored in provisions for the occasion, we shall be numbered with the wise virgins.

Our creamery that we started last spring is proving a success, and a decided improvement on the old system. The only trouble is to keep supply equal to demand.

We hail all our gospel kindred with kindly greetings. The aged in Zion our fathers and mothers, those in full vigor

of manhood and womanhood, the youth and children. We wish you one and all a happy New Year. May the blessings of God and an innumerable company of angels be with us all the coming year.

Isaac Anastatt.

Harvard, Mass.

Dec. 1894.

To the man:lates of time the seasons have rendered

Perfect obedience, the autumn has gone,
The cold breath of winter now forward hath ventured

Silenced the notes of the forest-bird's song.
The fields are all bare, trees stripped of their verdure,

Save here and there stands a lone evergreen.
The rivulets yield to the dictates of Nature,
Their murmurs are hushed by an ice-bound chain.

Winter has come to stay. Its first motion caught us rather unprepared, but the snow was light and soon left. So we came out all right with nothing harmed.

Old zero, after several approaches, came upon us the morning of the 5th inst. but we had taken his hints and were well prepared, so there was no mischief done. At present writing we are having splendid weather, Fifteen carpenters keep the air resonant with their hammers making lively work with shingles and clapboards, the painters following on with paint and brush. Appearances now are that we shall soon have a barn.

We assembled Thanksgiving day and with grateful hearts, and united prayers, gave thanks for the blessing of health in our Society, and that the fates dealt so lightly with us in our recent loss by fire. The spirit of care and watchfulness was ministered to us, that we may be spared a repetition of our sad experience.

We closed Thanksgiving in the tangible manner of reducing three fat turkeys to skeletons.

Our dear Eldress Maria Foster is suffering from an attack of tonsillitis. We hope the worst is over and she will soon be in health again.

Time has hurried us on to the month of kindly greetings and good wishes. With

sincere and true hearts we wish all and every one an enjoyable Christmas and a happy New Year.

Marcia M. Bullard.

Shaker Station, Ct.

Dec. 1894.

WE stand on the threshold of the New Year. Let us review the twelve months just passed away. One moment, one hour, one day at a time, they have gone, just as the coming year will go. The past year was made up of thousands of little items, and thus will the sum of our whole life be made up.

We can not go back to repair aught that was amiss; to improve opportunities neglected; to correct injuries done. But knowing wherein we have failed, we may in the future shun that which was wrong in the past. Every honest heart must admit that the highest satisfaction and joy has come from duty well done, of burdens patiently borne, of temptations to evil resisted, of opportunities of doing good gladly embraced. There are many who would, if they could, recall the selfish feeling of which they have been faulty, the unkind word, the ungenerous act. All that we can do to atone for the past is to avoid committing errors in future, and make the New Year one of happiness and joy.

So let us begin with the determination to look to God for our strength and our guidance determined to persevere to the end of the race and lend a helping hand to all within our reach.

The corrupting habit of using slang words and expressions is demoralizing. It destroys refinement, self-respect, respect for others, and does injury to the gospel cause. Those "who name the name of Christ" should carefully watch against this evil. Such are some of the "idle words," against which we are warned in the forcible language of Scripture.

A spirit of purity and Christian love pervades each number of THE MANIFESTO, and none, we think, can carefully read it

without being better for the perusal. It tells how to make life pure, peaceful and pleasant. An invaluable journal and one which we trust, will find many a reader to ponder and give heed to its wise suggestions.

* * * * *

Celery, onions and turnips, chopped and mixed with bran, oats, meat and milk and fed *hot*, make an excellent moulting ration for hens. Buckwheat or wheat and apples at noon; corn and cabbage at night. In setting hens it is important to provide dry earth or some substitute in the bottom of the nest. While the hen leaves the nest, dirt or sod will retain the heat under the eggs. Food should be placed where the hen may supply her need without absenting herself too long from the eggs.

Daniel Orcutt.

Enfield N. H.

Dec. 1894.

A HAPPY NEW YEAR to all our gospel friends!

News is scarce this month and items "few and far between." We have commenced the manufacture of eight hundred Eclipse Corn Planters; the iron work is delivered to us all finished and ready to be arranged into the complete machine. The hard wood frames and the seed hoppers are made from our own lumber and by our own people. There are twenty-four nails, forty screws, and about twenty-five bolts to be placed in each machine. Some of the screws have to be adjusted very carefully, which requires a precision on the part of those who do this portion of the work. We are quite fortunate in having this employment during the winter season, as it is quite a help in a financial way, although we do not consider the remuneration we receive is any more than adequate.

Many of the old maple trees that have so long stood guard over the street that passes through our village, have at last yielded to the "woodman's ax," because of decay and broken limbs.

We are pleased with the decision of the Central Ministry in regard to the use of the organ in our worship. The more beautiful our praise, the more acceptable in God's sight. Let us use it as not abusing it.

Mascoma Lake is solidly frozen and covered with snow: this shows to us that winter has begun in earnest.

G. H. Kirkley.

Alfred, Me.

Dec. 1894.

My vessel is filled with love,
My heart with affection o'erflows,
With mercy that comes from above
And blessing the Gospel bestows.
O Charity, best of all gifts,
Never failing in casting out fear.
Good friends, in the Spirit, I wish you
A cheerful and happy New Year.

As the New Year dawns upon us, what are our plans and promises? Have we resolved to be more fully consecrated and wholly devoted to the service of God? If so, let us hold steadfast to the good resolve all through the year. If we love God, we shall love our fellow creatures, and charity will abound in our hearts. I feel there is no better way to show our gratitude to God for the many blessings and mercies bestowed upon us in the past year, than by living just such lives as He would have us to live during the year that has just begun. To this end may we all strive.

Winter seems to have set in, in good earnest. Our teams for a week past have been hauling cord wood. The abundant apple crop brings extra labor with it, as they have to be handled over several times. Those that would not do to sell or keep, we have made into preserves. We have 200 two-quart jars filled with apple, which will be ready for use another year, should the apple crop be small.

To gospel kindred far and near, we give our love and blessing as a New Year's gift.

Fannie Cusey.

South Union, Ky.

Nov. 29, 1894.

THANKSGIVING DAY at South Union. The air is clear and calm, and the sky

looks serenely blue. It is one of those mornings long to be remembered. We are in good trim for a holiday. The sheds are filled with well-seasoned stove wood, and the corn is all husked and cribbed, and the vegetables and tubers are safely stored away for winter use.

Although the summer and fall had been unusually dry, our wells gave an abundant supply of good, fresh water, and the springs and creeks boiled up and meandered over their gravelly beds with as musical an air as if there had been a fresh shower every other day, so we might well exclaim with the Psalmist of old Palestine, "Give thanks unto the Lord, for his mercy endureth forever."

In the midst of our reverie, the big bell peals out its silvery tones to summon us to Service.

Our worship consisted of singing and prayer, and an address by one of the Brethren which was befitting the occasion. We rendered praise and thanksgiving, bearing in remembrance the devout and vallant hearted Brethren and Sisters who established a Society in this place that we might enjoy the benefits of a Communal home.

When the hour of twelve came, there were just fifty of us who sat down to that Thanksgiving dinner. The viands on that table were both rich and savory; the big bronzed turkeys being distributed about, showed most prominently to the eye, but your humble scribe is a lover of other good things which did not materialize, in the line of cranberries and baked beans.

James Carr.

White Water, O.

Dec. 1894.

We are having rain at present after an exceedingly long drought. We have had some rains lately, but not sufficient to revive the spring. I suppose four-fifths of the wells in our country here are dry.

We had a hundred-foot-well, drove, which has about fifteen feet of water in it, which will furnish us all the water we

need, and will be no doubt a never failing supply.

H. B. Bear.

North Family.

Dec. 1894.

I AM writing a few Notes for THE MANIFESTO, trusting they will be acceptable.

What a beautiful little book it is. We all look forward to its coming with a great deal of pleasure. You can hear on all sides, "Has THE MANIFESTO come yet?" we are all so eager to receive it.

We have had a bountiful crop this year, excepting corn which yielded only a little more than half a crop on account of the drought; still we are not complaining, as God our Father, will amply provide for us all.

At the Center family, they have just completed drilling an old well near the cow-barn. After working at it for several days and drilling down over one hundred feet, they at last struck water. They intend to put in a new wind-mill as a much needed necessity, for they were compelled to drive their cows to the creek for water.

We send our love to all in our Zion homes. What beautiful words those are. Our Zion homes. Not for one, but for all. We wish you a merry Christmas and a happy New Year.

Charles E. Dixon.

East Canterbury, N. H.

Dec. 1894.

It is a beautiful thought, a happy realization, that we still live for a good purpose,—that of making ourselves and others better agents in the strife to help make the earth a paradise, hoping and praying and best of all *doing*, which is the only source of life, whether good or evil.

He who does not work, does not act, is dead; yea, worse than dead. He is an incumbrance, forever in the way of others who have an interest in life and would work to secure its blessing. The idler is a drone, subsisting upon the labors of others, continually impeding progress. He is a pest, a poison to society associated for mutual profit and usefulness, and a gos-

siper, leaving garbage to burden others to take care of.

It would give me great pleasure to present Notes for the New Year that would be to our friends a thanksgiving feast.

Winter has opened with an uncommonly low temperature of weather, with the springs of water exceedingly low, threatening a famine unless blest with rain. The earth lies bare of snow, a condition especially worrisome to the farmer as he plans how to be able to accomplish his duties of the winter with any degree of ease. We hope ever to be remembered and blest with needful supplies sufficient for the comfort of life.

To our many friends we tender the compliments of the season, with congratulations for the many blessings vouchsafed temporally and spiritually, abounding in love, peace and happiness.

Abraham Perkins.

THE variety of corn used for ensilage was the Early Sanford sweet corn.

This is not a wrinkled corn, but seems like a cross between a variety of sweet and the common yellow corn. This may or may not be the case. The ears are not large, but remarkably well filled with good sized kernels. It was used as green corn and pronounced very sweet and tender. It proved not only a rank grower, but also a prolific yielder, 437 bushels being harvested from the 5 acres designed for ensilage. The stalks were not so large as those of some southern varieties, but this difference was overcome by their height and the luxuriant growth of leaves well down to the ground. The amount of seed per acre was 16 quarts. Of this piece 2½ acres were old land, having been used for fodder corn for a series of years. The remainder was newly stocked and well covered with a stout growth of clover. The whole piece was manured at the rate of 15 loads per acre and plowed under. The planting was done with an Eclipse Planter in drills 3½ feet apart, the kernels being 3 or 4 inches apart in the drills.

At the time of planting commercial fer-

tilizer was applied at the rate of 200 lbs. per acre. On the old land the seed was planted too deep and most of it rotted. This was replanted two weeks later, this time in hills 2 feet apart and the rows 3 feet.

At the time of cutting there was no perceptible difference between the fodder on this part and that on the new land but the yield of matured ears was $\frac{1}{4}$ less.

Another experience with this corn may be of interest. Thinking to supply our cows with green fodder in the late summer as the pastures became dry we planted $\frac{1}{2}$ acre in drills 3 feet apart on land used the previous year for potatoes and at that time dressed with 20 loads of manure. This piece matured very early and from it were gathered 78 bushels of ears of very fine corn.

We are using some of this corn as cob-meal for our milch cows and like it very much. The rest of the crop has been sold for seed. We are unable to supply the demand.

Arthur Bruce.

THE WHITE PANSY.

By Albert C. Hopkins.

"In the name of our God, we will set up our banner."

THIS is the promise of the Psalmist and the promise of Christendom. How are we keeping it? What is "our banner?" What is it literally, and what does it represent?

It is now generally understood to be the banner of the cross, and to represent the salvation of humanity through Christianity.

It must be acknowledged, however, that now, and for several hundred years, the cross represents and has represented, to a considerable part of the human family, aggression, persecution and war.

Even to a large part of the Christian world, it represents, by reason of its association, the intolerance of the Inquisition.

This being true and it being further true that in its original significance it represents punishment and ignominious death, it is therefore open to grave doubt that it

is the best banner under which to advance the universal fellowship of the human family and unify the world.

Obviously, the banner under which to rally all true Christians and all true followers of every faith, is one that will fully and conspicuously represent the character of the true Messiah, the gentleness and love that are his predominant characteristics, and that shall be relieved of any associations that will, in any degree, mar that full significance.

Manifestly, the cross can not now do this. Even more manifestly, the white pansy can and will.

The pansy or heart'sease, is the one full and true floral representation of thought, which is the meaning of its common name.

It is the gentlest and most loving of flowers, and represents the largest and truest fellowship of any flower of the world, uniting in itself, by its loving fellowship and adaptation, all the characteristics and colors of all flowers.

While it is, therefore, as its name indirectly implies, the all-flower, it is well known that white, the color of pure light, is the all-color, and thus the white pansy is the most conspicuously fit symbol of pure, loving and peaceful thoughts, of perfect beauty and complete union, in the world.

The floral world is, by common consent, the truest expression of the beauty, gentleness and love of God, and the white pansy is, plainly, the true leader of the floral world, in that it most truly and largely represents these ideals.

Put this white, blue-eyed pansy in the centre of a fair blue field that represents a peaceful sky, and you have the true banner of the true Messiah of the earth, the brightest and most helpful emblem of the love, the gentle thought and life that still, forever, save the world.

This gives us the flower as the emblem, with the motto: Passionate Purity, Full Fellowship and Perfect Peace, and in a blue field, the full banner of the All-loving unity of human life.

Canton, South Dakota.

SINCERITY.

By Belle Rulhausen.

"Be sincere, though your sincerity should cost you your life."—*Asiatic Proverb.*

Among the numerous wise sayings, that have come to us from the Orient, there can not be many that contain more good advice in so few words than the foregoing.

When we analyze the word sincerity with reference to its spiritual meaning, we find it to be a combination of truth and uprightness the two foundation principles of a Christian life; it would be as consistent to erect a house upon sand as to try to build up a Christ-like character without these essential qualities. When we review the lives of some of the ancient teachers and philosophers, we are forced to exclaim, how deep was that sincerity which held them to their convictions of right, even in the face of death. It is recorded of Mohammed that sincerity was one of his marked characteristics, and nothing could induce him to abandon an exalted principle which he had once embraced.

As an illustration of his devotedness to a principle or to a God-directed mission, let us recall his words to those who endeavored to dissuade him from promulgating his faith among the people; he said; "It is a faith approved by God, and he has appointed me to be its apostle; if the world should put the sun in my right hand and the moon in my left, and give me the whole earth, I could not disobey the commands of God;" neither could he be led aside from his convictions, but in sincerity of soul he rose above physical and adverse circumstances and accepted death as preferable to disobedience.

While we realize that sincerity is an important and beautiful quality, yet we know that it is as often found among the ignorant as well as the spiritually enlightened, and unless it is coupled with the wisdom and light of God, it often impedes progressive thought and development.

Many through great sincerity, blindly follow after and cling tenaciously to false doctrines, in preference to that which is purer and better and in every respect more desirable. We are told in the Scriptures that in doctrine we should show "uncorruptness, gravity and sincerity;" hence we clearly see, that it is well to seek the wisdom that discerns the false from the true, that we may never uphold a cause that is not worthy of the purest and most sincere devotions of our souls.

As individuals awake into a deeper love for the Divine, their lives will become more sincere, deceit and hypocrisy will find no place, and their constant motto will be, "Be sincere though your sincerity should cost you your life."

Mt. Lebanon, N. Y.

„THE time for making good resolutions for the new year is already past; but the time for keeping good resolutions is still open. It is only as the influence of new year's resolutions is operative on the remainder of the year that there is any special gain from such resolutions."

"PREJUDICE may be considered as a continual false medium of viewing things, for prejudiced persons not only never speak well, but also never think well of those whom they dislike, and the whole character and conduct is considered with an eye to that particular thing which offends them."

"EVERY man is a tamer of wild-beasts, and these wild beasts are his passions. To draw their teeth and claws, to muzzle and tame them, to turn them into servants and domestic animals, fuming, perhaps, but submissive—in this consists personal education."

Deaths.

Elizabeth Ferries, at South family, Mt. Lebanon, N. Y. July 27, 1894. Age 67 yrs. and 5 mo.

Catharine Carpenter, at White Water, O. Nov. 19, 1894. Age 75 yrs. 8 mo. and 1 days.

Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for December contains a variety of excellent features. The frontispiece shows thirty-six intelligent faces, comprising the graduating class of the Phrenological Institute for 1894.

Character studies of Archbishop Corrigan and Dr. O. W. Holmes, by Dr. Edgar C. Beall, with fine portraits will attract attention among Catholics and admirers of the deceased poet.

Prof. Sizer continues his interesting series, *How to Study Strangers*; and Mrs. Wells reviews the life of a phrenological philanthropist.

The brilliant lecture by Prof. J. S. Van Cleave upon musicians and poets is concluded with fascinating sketches of Whittier, Cowper, Byron, Burns, Holmes and James Whitcomb Riley.

Much instructive and entertaining matter will also be found in the reports of the closing addresses of the Institute faculty.

The department of Child Culture and Hygiene are exceptionally good, and the editor devotes several pages to Clairvoyance and four "graduates" of the Elmira Reformatory. Price, 15 cents, \$1.50 a year. Address THE FOWLER & WELLS CO., 27 East 21st St., New York.

THE JOURNAL OF HYGIEIO-THERAPY. December. Contents. Foundation Principles; Vegetarianism; Anti-Vaccination; Pasteur and Hydrophobia; Editorial; The Pride of the Company; The Temperature of the Body; Health Schools; etc., etc.

Dr I. V. Gifford and Co,
Kokomo, Ind.

THE THEATRE.—Is a harmless little pamphlet of some eighty-five pages. We do not wish you to go into the theatre, but rather to go through this book in careful consideration, and possibly you may gain some new points of information. It is published by H. L. Hastings, 47 Cornhill, Boston, Mass.

The writer of this little work is evidently fully persuaded in the mission he has taken upon himself and enters it with a zeal that is highly commendable. Believing that the theatre is prejudicial to the life interests of the Christian and exerts a baneful influence over the minds of all classes, he not only comes forward with a personal protest, but brings with him a formidable array of witnesses who through actual experience or from observation believe that the play houses and theatres are no less than "the gates of hell."

The author next enters the churches and handles the Christians without gloves. This gate way to heaven has its church "guild" and pool tables, and billiard tables, and fancy dress balls with theatricals and bacchanalian songs, all brought in to obtain a little money with which to convict the poor heathen. Send for "The Theatre" and ascertain the position you occupy for the good of humanity.

DICTIONARY OF UNITED STATES' HISTORY by J. Franklin Jameson, Ph. D. Illustrated with nearly 300 portraits, and published by the Puritan Publishing Co.

This beautiful volume of nearly 700 pages need only to be seen to be appreciated. It goes out from the Publishers as a valuable work for the student, in that its many departments are so fully filled with essential information especially for those who are devoted to historical studies.

The type is large and clear, the paper of excellent quality and the binding is substantial. An attractive feature of the Book is the large number of portraits to be found on its pages. It also makes a very companionable book as ready reference can be had with so large an amount of the history of the United States.

—THE quaint little women of Kate Greenaway are to be seen in a magazine for the first time since their creation. Miss Greenaway has heretofore always drawn them in color and for book publication. Now, however, she is at work, upon a special series of her curious tots for *The Ladies' Home Journal*, and in that periodical they will alternate with a new series of Palmer Cox's funny "Brownies."

THE COLUMBIA DESK CALENDER.

FOR ten years the desk calendar issued by the Pope Manufacturing Company has held a unique place among business helpers. Each daily leaf during that time has taught its quiet lesson of the value of better roads and outdoor exercise, and especially the benefits of bicycling. The calendar for 1895, which is just issued, is even brighter than its predecessors in appearance, as clever artists have added dainty silhouette and sketch to the usual wise and witty contributions that have heretofore given this popular calendar its charm. It can be had for five 2-cent stamps from the Pope Manufacturing Company, Hartford, Conn., or from any Columbia bicycle agency.

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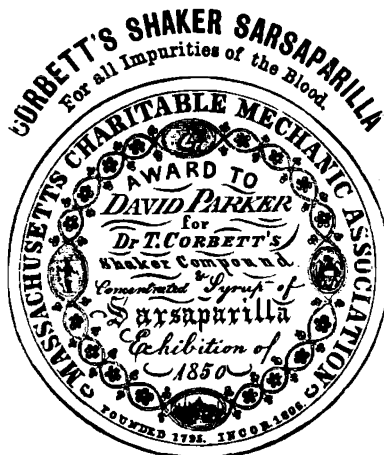
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FEBRUARY.

THE
MANIFESTO



PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXIV.
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."
Ecc. XI: 1.

EAST CANTERBURY, N. H.

1895.

THE MANIFESTO.

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FEBRUARY, 1895.

No. 2.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY. NO. 16.

NOV. 28. 1862. Some chicken-thieves break into the building where we keep our fowls, and appropriate for their own use not less than two dozen nice chickens.

To-night the post-office at the station is entered and the mail bag cut open. Papers, envelops and postage stamps are scattered about the floor. They obtained a light by filling an old hat with paper and then setting it on fire. It is a wonder they did not set the building on fire.

A paroled soldier from the company of John Morgan, calls at our Office to see some children.

Dec. 1. Two Federal soldiers, on beautiful horses ride through the streets this evening. Soldiers come from Col. Shackelford's regiment. The Col. has been shot in the foot and is lame. They tell of several persons who were executed, because they were true to the Union flag.

For many months we have been annoyed by the Confederate army only, but at present we are visited from day to day by both armies, and at times it is difficult to tell which makes us the most trouble. Following these armies are more or less lawless characters, who under the name of soldiers either steal or rob as circumstances offer. Several of the Brethren are at times engaged for days in search of stolen horses.

For the food and lodging of some seventy or more soldiers, we are unable to get any compensation. The government Officers say we must run our own risks, if we provide food for the soldiers we must look to the soldiers for pay. The cabins of the negroes are examined by Confederate men, and

their trunks searched, but we have no knowledge what it is for. Elder Solomon Rankin who went to see what was being done, said it seemed very much as though they were searching for money. They pretended to fear an uprising among the negroes.

Dec. 23. Six negroes from our hired help, serenaded us, last evening at about ten o'clock. They made of it quite a pleasant and lively time. Many of the poor creatures are anxiously looking for the time to come when they shall be free.

Br. Urban Johns has been several times to Louisville to purchase some things for the Society, but it is with extreme difficulty that he is able to have them brought home. The soldiers control the freight cars and use them for transporting army supplies. Gen. Morgan and his soldiers have been the surprise for several months. His rapid movements from place to place is an astonishing phase in his career. As his soldiers are sometimes dressed in the uniform of the Federals, they make captives very easily. The negroes are often hunted by these soldiers, like wild beasts.

While Elder Harvey Eads was at Bowling Green he tried to obtain a newspaper that was published at Nashville, Tenn., but was unable to procure one. The dealer in papers said there were five hundred applicants for two dozen papers.

JANUARY, 1863.

Jan. 1. The new year begins rather unpleasantly. Extensive war-like preparations are being made by both the North and South, and the destructive battles are still going on. Human life is at a fearful discount, and to execute men or to shoot them down for expressing an opinion, is an occurrence of every day. The country is overrun with wild, reckless characters, who are committing every form of crime and then go unpunished. Revolvers and bowie knives are flourished in the faces of old and young alike and he is a fortunate man who escapes with either his life or his money.

Jan. 9. Nine refugees from Georgia pass through our Village. These persons are almost destitute of money or clothing. All these conditions come from the savagery of war, which is more cruel than the grave.

Thirty-six Union soldiers, who are out on a foraging expedition, make a halt for the night in our door-yard and order a supper for the men and forage for the horses. They request lodging and breakfast and then make free to say that they shall not pay for it. Some of the Brethren think this worse treatment than they have received from the Confederates. The southern soldiers generally ask permission of the Brethren, but these Michigan soldiers demanded what they chose. All are however comfortably provided for, and we prepare a supper of new biscuits and corn bread, fried pork, sausages, sassafras tea with sugar and cream, and a good supply of fresh milk. They also have the best of sweet potatoes and several gallons of

canned peaches. The Officers took their supper in the Trustees' office, and far'd more sumptuously.

Jan. 10. This morning the soldiers take breakfast, and have loaf bread and new buscuits, corn bread, sweet potatoes, fried pork, eggs, sausages, onions, stewed apples, butter, sassafras and sage tea, with cream and sugar and a liberal supply of milk. We may hope that after all this care and kindness, they go will away to their duty, a better class of men than when they came to us.

They are ready to march at about eight o'clock, a. m. and the Officers are in a very pleasant frame of mind. The Lieutenant jokingly remarks, "Well, you have fed thirty-six men and they are all leaving you in a pleasant mood, and you have just that many more friends. You may yet need our assistance, and if any of you will come up to our camp we will treat you."

That was but poor compensation for our services, yet it was the best we could get.

On referring this case to Brigadier Gen. Munson, he said, "Those wag-
oners and soldiers went off without orders, and I will arrest the Officers. If they had been sent they would have presented printed vouchers. I will send a guard to your Village and prevent any further trespass."

Feb. 25. Sunday. While we are in meeting two hundred soldiers pass through the Village. They loiter in the street and about the well, and finally march on at the sound of their fife and drum. Fourteen army wagons soon follow the soldiers.

In February, the guerrillas set fire to the R. R. station and destroy two thousand bu. of corn, three thousand bu. of wheat, several hogsheads of tobacco and some bales of cotton cloth. In all, the loss was some \$6500.00

After the burning of the station and the corn, a company of Union soldiers were sent to look after the government property, and not finding horses enough for their present use they came to the Village and ordered us to let them have two.

Feb. 27. Some of these stray Confederates set fire to fifteen cars that are filled with mules for the Federal government, and they all perish in the flames. It is a cruel death, but war turns men into brutes.

As Kentucky is again in the hands of the Union soldiers they are very active in their search for the outlaws and indeed for all who rebel against the government. The soldiers are engaged in war as much on Sunday as on any day of the week. Christian soldiers are Sabbath breakers, and breakers of the sixth commandment, "Thou shalt not kill."

April, 1. These are terrible times and the state of society seems like a whirlwind. The storm comes upon us without mercy. Coffee in Richmond is one dollar a cup. Flour is seventy dollars a bbl. and in some places bread is one dollar a pound.

April, 12. We enjoy a very pleasant season of worship, although we are

visited on the Sabbath, as on other days, with every grade of company. May the dear Lord watch over us and protect us from all harm.

April, 22. Not less than sixty guerrillas are in the woods about some four miles distant from our Village. They use very strong, threatening language and by this frighten a great many people. They steal all the horses they can, and if resisted murder the people.

April, 23. Wars and rumors of wars are on every hand and the horrors of war are a daily occurrence. Five Federal soldiers went to the house of a doctor by the name of Merrill. The Lieutenant walked in and informed the doctor that they had come to arrest him.

"I will not be arrested," said the doctor. "By what authority do you come here?"

The Lieutenant drew his six shooter and presenting it said,—“This is my authority.”

Instantly a ball struck the doctor in the breast, who as suddenly jerked the pistol from the Officer and shot him dead. The doctor then killed another soldier and mortally wounded the third. The other two soldiers fled.

The above is a representation of southern life at the present time. Murder and robbery is the work of every day.

April, 30. A day for National Fast, agreeably to a proclamation by the President. The Society meet at 10 o'clock a. m. and hold a religious service.

May, 4. Six suspicious characters enter our Village to-day and seem to be making quite a close examination. As several Brethren are at home, the strangers do not attempt to do any harm.

(To be continued.)

[NOTE, referring to the History of South Union:—

January, 23rd, on page 174, should be inserted on page 151. Page 197 which has January, 4th, should be January, 28. The date, 1864, on page 269 should be 1862.]

CHRISTIAN FAITH.

By Elizaette Sutton.

THE views and practice of our people seem so consistent to me with the life of Christ, that I feel to write an article on “Christian Faith,” which has wrought a continuous work in me for over half a century. Now, in my advanced age, the living panorama moves before me as a clear mirror, showing the successive steps taken, fitting me for a true membership in the kingdom so faithfully won by our Savior.

He was a celibate of the highest type; renowned, praised and worshipped for nearly nineteen hundred years as a Redeemer of mankind. His fame

and labor began with the lowly of earth's inhabitants. He gathered a class of poor fishermen around him, and led them in the paths of peace. He taught them to beat their swords into ploughshares and their spears into pruning-hooks and to live in a brotherhood association, acting upon the principle of communism. He taught them to lay a broad and everlasting foundation for Christian faith where love is enthroned, dominating over animosity and war. Following this rule, that "whosoever shall smite thee on thy right cheek, turn to him the other also." This puts an end to strife and establishes harmony on earth.

How does faith and doctrine impress mankind to-day? The prophecy was of the little stone cut out of the mountain. It should grow and fill the whole earth; Can this be understood as a legal statement?

Jesus said, emphatically, if you would be my disciples, you must take up the cross and follow me. The Christian's hope is not languishing. Pentecostal fires are still burning and signs are given, that the nations are flowing together, under one banner singing God's praises.

"Bring your tithes into the store-house and prove me herewith, saith the Lord; I will pour out a blessing that there shall not be room enough to receive it." Faith that blossoms, will bear its legitimate fruit unto eternal life. The call to a Christian life is constant duty, so pure, so high, so noble, so grand, we may say, that some people feel that they can not attain to it. The pleasure of duty is to be learned, to have it a success. We see, we desire, we act upon it and half the battle is fought. Faith is like a diamond cut by love and purifies the heart.

The cost of this substance, is the whole of self. Without faith, it is impossible to please God. Nothing but the cross of Christ, will bring us into his life and character.

Mt. Lebanon, N. Y.

CONFESSION.

By Edwin P. Sevester.

WE read in the Old Testament that the Mosaic law required if any had transgressed, that the transgressor offer upon the altar an animal, confessing his sins before the High-Priest and the people, and slaying the animal as a burnt-offering to God. (Lev. i, 4, 5.)

This is a type of our own fallen nature; this is the animal we must lay upon the altar of Truth, and slay by confessing our sins before God's Witnesses. This was done in the third dispensation; but was shamefully abused by antichrist and was restored in its purity in the fourth dispensation.

Having confessed and forsaken our sins we walk in the regeneration, having put off the old man.

We manifest this in our outward deportment, living a pure, clean life, a healthful spiritual atmosphere surrounding us and others who like us stand confessed before God. Born as we are with appetites at variance with the will of God, which it is not easy to conquer; for they struggle for life, and the longer we indulge in passion, the stronger and the deeper the roots are growing. But if we gain Eternal life, we must lose the natural, carnal life, for Jesus said, "Whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it."

The Apostle Paul, whose epistles I love to read, speaks frequently of the dying of the old man, the dying of the body of sin. Put off the old man according to the deceitful lusts and put on the new man, which after God is created in righteousness and true holiness; old things have passed away, behold all has become new.

The Jewish wars and the destruction of their enemies, are symbols of the warfare against our imbred foes and the destruction of our evil nature. But we can never gain the saving power over sin and a carnal life in this present time, but by an honest confession of sin before God bringing to his judgment our weaknesses and errors, with a full determination to forsake them forever. Souls may seek to climb up some other way, but those who would be saved must enter in by this "Door of Hope." Mother Ann and her faithful followers, all who have followed in her footsteps, have found a power over all evil. This was gained only through faith, through confession, through prayer and through struggle of soul. If we are faithful, power shall be given us likewise to rule all nations. To be pure in heart, pure in thought, word and deed, acting from right motives, rising above a fallen, evil nature, by obedience to the Gospel with its discipline and regulations for our protection; taking up a full and final cross against the lawless passions of men. This brings peace and satisfaction to the soul, giving more pleasure, more enjoyment and comfort than all the glittering pleasures of the world.

I can not offer sufficient praise to my Heavenly Parents for the surroundings of a good, pure home, where are influences that attract the spirit upward, heavenward. For all this and my association with the loved ones of the household I am deeply grateful.

Shakers, N. Y.

NORTH FAMILY.

By Martha J. Anderson.

WITH loving greeting and a heart-felt wish for a happy and prosperous year for our fellow-laborers and co-workers, we, your devoted spiritual kindred of blessed Mt. Lebanon, send this salutation and message

to all the churches of our precious faith; a faith founded in practical righteousness, and the exemplification of every Christian virtue.

To the noble founders of our Order be all honor given; to their faithful successors all praise. May the substantial good they have left as an inheritance—the accumulation of a century's consecrated toil—never be scattered by unhallowed or unworthy hands. They who would set aside as non-essential that which preserves unity and conformity, are rather destroyers than builders; we all need wisdom and knowledge, and above all a desire to conserve the good that has been attained through individual sacrifice and self-surrender. May our interest be for the larger life of pure, unselfish living; and our love be broadening to the universal; then though the call may be to us to gather together in closer fraternal relation as Societies, we shall feel that we are of one heart and mind, Brethren and Sisters of the one fold of Christ.

We are striving to be active and earnest, have a desire to scatter abroad the knowledge of our Order, and for this purpose have had several new tracts printed. The spirit of inquiry is abroad, have many letters to answer and a goodly number are “almost persuaded,” yet just miss of entering the strait gate and the narrow way that leads to eternal life.

Our family can report usual health, neither colds nor sickness; it is an unusually sickly time in the neighborhood; high altitude and hygienic living exempt us from the plagues of Egypt in a great degree.

With especial remembrance and thanks to our good Editor and his worthy corps of helpers, for their labors in making our monthly paper a light and a love-bearing messenger, we will close our rather lengthy article.

Mt. Lebanon, N. Y.

PREACHING.

By Nancy G. Danforth.

WHEN quite young, more than fifty years ago, I attended a meeting where the preacher took for his text the words from Revelation “Behold I come quickly; and my reward is with me, to give to every man as his work shall be.” Assuming the judgment-seat, he placed his audience on the left and began dispensing the rewards. Presently a man in the audience arose and exclaimed, “If you have got any of the love of God why, for God’s sake don’t you preach it and not preach hell and d——n all the time?” Though I was very young in Christian experience it taught me a lesson which I have never forgotten, that we are all apt to preach by either word or action whatever we possess. Then as servants of Christ it becomes our duty to labor for that degree of the love of God that it will be easy to manifest it at all times.

We sometimes sing of the “Better land where the fountains of God’s eter-

nal love overflow on every side." Why not bring the "better land" to us now, by showing the love of God in all we do and say? Let the fountains of love overflow to all, that they may know that we are indeed the disciples of the loving Teacher. Then there will be found no room for condemnation of brother or sister when with that love or "charity which covers a multitude of sins," we turn from beholding the faults of others and closely investigate our own with the view to self-improvement. Then we can preach the love of God in such a manner that it will be felt and acknowledged that there is a power above the powers of earth.

East Canterbury, N. H.

THE MIND.

By Alonzo G. Hollister.

IF the mind does not immediately grasp a truth presented to it in proper form of expression, by meditating on the expression, or simply by now and then referring to it in thought, the understanding will grow to its perfect comprehension, silently and unconsciously, as plants grow from germination to flower and fruit. How often has the mind puzzled over an abstruse or intricate question until quite confused, and after resting awhile without thinking of it, being occupied with other matters, on taking it up again found it all clear. There is an interior mind and memory, and an exterior mind and memory to each individual. The interior pertains to the realm of spiritual ideas and existences. If it be sought unto, and spiritual-mindedness cultivated by the interior, it will expand the exterior, or natural understanding and impart knowledge of many things not otherwise perceived.

Isaac Newton said his great discoveries were made, by intending his mind upon the subject in hand. Just so a spiritual idea faintly perceived, by intending the mind upon it, increases in clearness, till it is fully revealed in the outer understanding. Faith is planted as a grain of mustard seed, and is nourished by reflection and good works till it brings forth fruit to eternal life.

Mt. Lebanon, N. Y.

PUBLIC SPIRIT.

By Martha J. Anderson.

THE more we expand in spirit and feeling toward others, the more their interest becomes ours, and we know no selfish sphere of duties and obligations.

The man or woman who, having great wealth, wisely considers some plan for its distribution, and dedicates a portion for building and endowing an

extensive institution,—either charitable or educational—is called a public benefactor. To be able to become the liberal patron of art, science and literature, so that their benefits may be extended for the uplifting and civilization of the masses, redounds also to the honor and glory of those who gather but to give.

All have not fortunes to disburse in vast enterprises and thus win favor, and find a niche in the temple of honor; or leave a memorial that shall inspire future generations to perpetuate his or her image in marble or bronze. Yet those who can not do large things, can in small ways, add to the general good and welfare of others as far as their influence and assistance can be reasonably extended.

The quiet Sister of Mercy, who in plain garb and modest demeanor, goes from ward to ward among the poor and afflicted, where danger lurks in foul disease, ever ministering help and consolation, while she is rigidly denying self; sacrifices more for public weal, than he who gives a munificent fund to build the hospital.

The farmer who stops to mend a dangerous place in the road, where he has just escaped accident, and fears lest his neighbor's horse may be injured; who throws a stone aside from the highway, or rights up a broken fence where cattle may escape, is by small acts, nobly performing the part of the philanthropist.

So also is the woman, who with loving heart and constancy of purpose, goes about the house day by day, faithfully performing the menial services that bring comfort to the home and peace to the family; and when her soul expands beyond the narrow sphere of imposed duty and obligation, with what pleasure she devotes her spare time and means to ameliorate undesirable conditions among those less favored than herself.

Trivial as may seem the amenities of life, who has not felt blest by the tender word of sympathy, the gracious smile of favor, the helpful hand of blessing, and affection's watchful care?

All can not do great things; yet many through ambition chafe under the bondage of allotted tasks, vaguely dreaming and trusting that some broader field of labor will be open to them, wherein they can do something great to serve and bless humanity, and while they are idealizing, perhaps they are neglecting to take up the threads of life's work that lie tangled in their pathway, and which claim assiduity and patience in the straightening out process.

Some are over-anxious to distribute to the poor, yet do very little toward furnishing the means. It is easy to say give, but while our hearts wax warm, let our fingers respond practically, that we may sew, knit and mend; thus have of our well-earned substance to produce in time of need; this is the true spirit of benevolence.

While in the orderly arrangement of a communal household, there are cer-

tain duties devolving upon each member, which must be performed with regularity and precision; yet, to the stronger or more capable, there always comes a greater share, and double care; and while some toil a few hours, others know no limit as to time, in the round of pressing business. How good it is for each one to be so consecrated to the interest of the whole, that he will seek ways and means to quietly relieve his brother or sister by doing some kindly act, thus help to lift the burdens.

Some individuals who are admitted into our well-organized families are at first greatly pleased with the practical results of united effort, and think it delightful that every thing should move so harmoniously. They would certainly be willing to work for others, and have their allotted duties, it would seem so much easier than the way people generally labor. But when they find that there is no remuneration of dollars and cents, and no spur of necessity goading them, their zeal soon slackens, and they seek ways and means to evade labor as much as possible; growing weary with the least effort; keeping self uppermost, they fail not only in doing that which is apportioned to them, but add nothing to the general good by rendering assistance here and there when extra work is to be done. Some even who are quite zealous in the general business fail to take cognizance of little items that need attention, and by so doing manifest a public spirit.

Who does not feel ashamed and rebuked, when he sees some dear brother or sister who has toiled assiduously all day, and has deprived themselves of the coveted morning nap, taking the outside door broom and sweeping the walks, because they have the accumulated dirt of a week through which we have unconcernedly walked, never thinking that it was as much our interest as theirs to have the yard kept tidy. Thoughtless gardeners throw leaves, stones and sticks in the paths around the flower gardens, or leave pots, boxes etc. for days, despoiling the beauty that might otherwise be enjoyed unless some one shows the public spirit and hastens to set things in order. If all would attend to the simple rule of putting every thing in its place, (as there is always a place provided) then there would be less labor and confusion, and this rule applies to every department, and apartment in our home.

"Bear ye one another's burdens and so fulfill the law of love" is opposed to the spirit that boastingly says, every individual can look out for number one. The God-life is embodied in the former, while the latter is the personification of the selfishness that rules the world, and holds mankind to the lower plane of being.

Our existence in this rudimental sphere is for a high and noble purpose, that we may unfold and progress. Being creatures of free-will it lies in our power to extend the lines of worthy action as far as our capabilities and powers will admit, and thus grow in the divinity of our higher nature by the exercise of God-given faculties.

In our communal relation there is room for culture and improvement in a liberal self-sacrificing spirit. We need not go very far to ascertain how much good we may do, but let each morning bring to our hearts a new resolve, that shall prompt to the exercise of a disinterested spirit of generous loving service.

Mt. Lebanon, N. Y.

SUNSHINE AND SHADOW.

By Sadie Webber.

NATURE manifests to us in all her works that a combination of these elements is essential to perfectly developed fruit. We all have had the misfortune to behold gardens upon which the sun has poured forth its glory, from day to day, without the least intermission of shade; but do they compare in beauty with those which have withstood both sunshine and rain? What if the foliage does droop beneath the weight of moisture, a renewal of sunshine is able to revive it again, which proves that the shadowy element, to a certain extent, is not destructive.

Now if sunshine and shadow thus favorably effect nature in more material works are they not just as essential to the perfect formation of a Christian character? Can we reasonably expect to be developed by a single force?

The sunshine Christian can not bear burdens and disappointments or baffle elements foreign to his disposition, for like the flower which has received only the sunshine, he is deficient in the strength of character which is derived from trial and testing of the spiritual ability. But we would not infer that the sunlight is not essential, for we know the sullenness of dispositions which never have been touched by it; life seems to them a burden; their tale is always of woe and their very breath heaves the sigh of discontent; the shadows which were only blessings in disguise, have been brooded over until they have created a morbid condition in the soul, when if accepted in the spirit of "Thy will, O Lord, not mine be done," they would soften the rough outlines and the peace of God would bring a recompense for the burden borne. For beauty we would prefer a picture delicately tinted by lights and shades, so the soul is most beautiful that endures both in sunshine and shadow, until molded from its own, into the image of God. If we find circumstances which cause us to feel gloomy, let us remember this quotation. "Disappointment, is a little black seed, which when planted in the soil of a resigned heart, and warmed with the sunshine of hope will blossom into a sweet-scented rose of delight and beauty."

Enfield, N. H.

Good temper is like a sunny day, it sheds its brightness on every thing.

HOUSEHOLD OF FAITH.

AS good as man may have been created "in the beginning" and holding as he did the privilege of conversing with God, it is quite questionable if it ever occurred to him to form a "household of faith," and it is equally questionable if the thought ever entered his mind, either before or after the wonderful fall which he sustained, till he had passed through an experience of at least four thousand years, the animal man in common with all other animals, was more interested in asserting that "might was right" only and in obtaining rights and privileges, than he was in letting fall what he already held in his grasp, to penetrate into an unseen realm for treasures that do not minister to an animal existence.

"An eye for an eye and a tooth for a tooth," as a matter of business could be demonstrated to a mathematical certainty and it was not till the great reformation of Moses was brought to bear upon his life, and man was raised a few degrees above the "beasts that perish," that they could be induced to study a more humane procedure and even under the ameliorating influences their idea of faith was thoroughly amalgamated with that of selfish rights.

The destruction of cities with the indiscriminate slaughter of all the inhabitants, and the savage cruelties that were inflicted by the victorious armies were no more calculated to awaken the mind with a confiding faith in that savage age than they would be to develop the same quality of mind in the brutal representative of man at the present day.

Moses presented to the world a most wonderful work, of the disciplinary power over man. He accepted the Hebrews as a nation of slaves and made them a victorious nation of free men. He found them through the indulgence of eating and drinking, lost in all the excesses of the Egyptians, and no less inheriting all their diseases; but through a forced hygienic system of bread and water, he took them from all sickness and made of them a nation that has been a wonder on the earth.

And yet they never heard of the "household of faith" till long after the advent of Jesus. To create this household was not less a miracle than was the crossing of the Red Sea. The man of righteousness and of faith had sown the seed, and the good husbandman had cared for it till the day of its fruition, and then the Apostle in his glorious triumph, could inspire his followers with a faith corresponding with that which he had received.

"Let us," said he, "do good unto all men, especially unto them who are of the household of faith." Paul was as generous as he was full of faith, he excluded no one from his good thoughts and good deeds, in that he exhorts his Church to do good to all men. Then comes that gospel relation for which he had forsaken all the pleasures and treasures of this world—a relation just as near to him as was the salvation of his own soul. From this relation "neither life nor death, nor principalities, nor powers," ever could separate him. It was his love for God in Christ.

It was included in the mission of Jesus to go about doing good, and we can not very well become his disciples unless we embody so important a work for the good of humanity into the life work which we have accepted. The Christian's mission certainly is more than to eat and drink or to accumulate the treasures of this world. All these may have their legitimate places in the economy of life and if "used as not abusing them" may prove very acceptable.

Although it became the duty of Jesus, as a teacher, to encourage all that led to paths of righteousness, yet he was severe in his rebuke of that which led to unrighteousness. "Except your righteousness shall exceed that of the Scribes and Pharisees ye shall not enter the kingdom of heaven." Jesus would have his disciples, who had received greater light from God, walk more circumspectly before men. In this way they would let their light shine which they had received from God. It was an active goodness that was demanded of these followers of Christ, and certainly no less of the spirit of righteousness can be demanded of all who now name the name of Christ.


The "household of faith" is still a living reality in the hearts of the faithful and with its sacred covenant is working for God in the interest of humanity. We shall not hesitate to say to St. Paul that we will carefully concede to his wishes and remember in a special manner our beautiful "household of faith," in which may be found so many earnest, anxious workers for peace on earth and good-will to all men.

Our Church Covenant which has been published recently in pamphlet form should be carefully studied by every member of our gospel home. No excuse, except ignorance, can justify any Believer in not being fully informed on this subject, as a copy can be obtained free by simply addressing THE MANIFESTO. A faithful continuance in well-doing by the covenantal members of our gospel home must insure a continued peace and prosperity to our Community.


LIFE'S INFINITY.

"Stand still and consider the wondrous works of God."—JOB. xxxvii., 14.

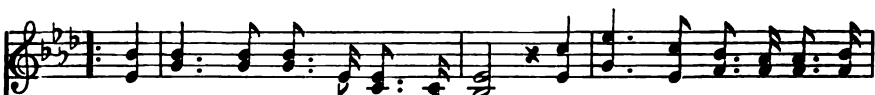
MT. LEBANON. N. Y.




1. Where e'er with yearning hope we turn, We find some lessons new to
 2. This un - i - verse so broad and grand, Is but a shadow of that
 3. The out - er sense can ne'er re - veal, The sub - stance of the true and



learn, Far in blue depths are stars that burn, Obscured by night's dark brow.
 land, Where beau - ty, life and soul expand, E - clips - ing scenes of time.
 real, Or pic - ture here the vast i - deal, Of life's in - fin - i - ty;



And flow - ers spring from nature's sod, Where mor - tal foot has nev - er
 The mind from truth's deep fountain draws, Within that glorious world of
 Be - yond the glo - ry of the stars, Be - yond all earthly bolts and



trod, And wondrous mir - a - cles of God, Are wrought we know not how.
 cause, And gains a knowledge of God's laws, In templed homes sublime.
 bars, Where naught the spirit dims nor mars, Rules per - fect har - mo - ny.

THE MANIFESTO.

FEBRUARY, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

December.

	Thermometer.	Rain.	Snow.
1893.	29.	$\frac{7}{8}$ in.	$15\frac{3}{8}$ in.
1894.	25.6	$\frac{3}{4}$ "	$19\frac{1}{4}$ "
Highest Temp. during this mo.	48	above 0	
Lowest " " "	"	"	8 below "
Number of rainy days	"	"	1
" " snowy	"	"	5
" " clear	"	"	13
" " cloudy	"	"	12

C. G. Reed.

Jan. 1895.

At our last writing of Home Notes we were in the midst of our first heavy fall of snow, and long seemed what are called the "dead months" before us; and now when these Notes appear, we shall be greeting according to old-timed ideas, the first of the "living months" when slumbering vegetation begins to stretch and yawn underground, preparatory to awakening to duty.

Our Christmas this year as in other years past, was made particularly pleasant, by the efforts of our young people to give us pleasant surprises.

When the family assembled for breakfast, we found a pretty group of white-robed young Sisters and girls and little boys wearing "Merry Xmas" badges standing statue-like around an organ over which was a beautiful arch of evergreen, white paper chains and glistening with tinsel balls and bells. After prayers they sang an original Christmas hymn, the six boys keeping time on the chorus, with little bells.

At the close of the meal, another hymn was sung, and the chorus of this was timed by a chime of bells, by the young Sisters. On the last verse they marched off to the farther part of the house that the sound might end in a cadence.

Our Christmas forenoon service, was as usual beautifully appropriate to the day, proving to us that even centuries can not erase the lesson taught by the Prince of Peace.

At the hour for our evening meal, the organ again called us to the dining room, where we were treated to vocal and instrumental music, recitations, etc. by the young people. Meanwhile physical needs were not forgotten; for between the acts, dainty and simple refreshments were served, and we pleasantly passed two and a half hours.

It is right to have the young imbued with the idea that it is their duty and pleasure at Christmas to contribute to other's happiness, instead of feeling that they must be the recipients of some costly present, at the sacrifice of hard-earned means, needed for their necessities.

Emerson said "That is no real gift, which is not produced by the giver." Thus skillful fingers can often create a gift precious both as a token of love, and an object of use.

It is also pleasant that the efforts of the young find appreciative responses, in the hearts of the older members of our family, who love and bless every endeavor to

make home happy. Reciprocity intensifies the pleasure of doing good.

We were blest with the presence of our loved Ministry, and their words of love and encouragement, greatly enhanced the pleasures of the day.

Amelia J. Calver.

South Family.

Jan. 1894.

"CHRISTMAS 1894" will long be remembered by our home circle. The tide of holiday feeling which prevails throughout on that memorable occasion was felt long before its real advent. Finally the longed for day had come. All the stockings had been filled, good measure, pressed down and shaken together, and we had a foretaste of the good things to come.

Our forenoon meeting was one of those rare occasions of complete union of feeling, which makes you feel as if sitting in heavenly places. The opening testimony was "Forgive and Forget" and proved to be like the touch on the button of an electric battery; all seemingly made it a thought whereby to profit the coming year. Articles appropriate for the occasion were read inspiring us to more "Faith" in the "Saving Power of Christ."

A quartette sang a new piece, "Peace and Praise" adding to the good already prevailing. We retired from our Father's table filled with thankfulness and joy, refreshed, renewed and quickened to good works.

More was to come. Of course we suspected it all the time, for a week ago I overheard two boys "telling their piece." Then the young people went to the locust grove, in spite of the crispy cold, in search of evergreens, ferns and moss, and Christmas eve: such a hammering, running and thumping could be heard in the meeting-room, almost till midnight, that any person with average common sense could draw up a conclusion as to what was going on. And it did go on—it was a great success and lasted fully three hours before we saw the end.

But let me tell you of the beginning. At five o'clock the family gathered into our meeting-room which was tastily decorated. The arrangement was evidently made for a double purpose. We were conducted to chairs at the south end some of which may have endured the burdens and friction of nearly a century, while others were the latest products of upholstery, massive in their cushioned elegance, desirable Christmas presents for the veterans of the family.

A group of young Sisters, robed in spotless white, opened the entertainment by the ensuing colloquy, which was rendered with ease and grace and was a most creditable expression of the pure and practical views of young women reared and influenced by gospel principles. Friendship, Love, Charity, Humility and Sunbeam were the speakers.

From the many items read, spoken, sung and played only very few can be mentioned. "The Bridge" by Longfellow was sung to organ accompaniment by a treble singer with elegance and precision. The reading of several humorous articles, alternated by recitations, closed the first part of the programme. At the usual hour for supper we were transferred from the intellectual to the physical department. A placard with "Free Lunch" in bold lettering pointed to a group of tables laden with a repast worthy of the most sanguine vegetarian. All tropical fruits seemed to have appointed this their place of rendezvous and were cordially welcomed.

After this, not unpleasant interruption, we resumed our programme.

Little "Sunbeam" a child of seven years disguised as an angel, asked sympathetically "Little lamb who made thee?"

An imitation of all musical instruments including the bagpipe, on the organ entitled, "Wandering Minstrels" excited considerable hilarity by its "telling" and skillful rendering. Among the pieces read was one I can not help mentioning for its importance. "How to cure gossip" tells of an unfailing cure of this wide-spread plague. We are willing to send it free of

charge to all afflicted (please enclose stamped envelope.) It is not "Beecham's pills."

Two songs, "Good Night" and "We'll never say good-by," intimated that all things, even Christmas entertainments must come to an end.

After a few remarks of satisfaction and the wish expressed by many for a repetition of such gatherings we retired with thankful hearts to the Giver of all good things.

Nor did we wait a long time before the above wish was fulfilled. The Old Year had to be marched out and the New Year welcomed. For this purpose we assembled the first evening of the New Year.

After some instrumental music two representatives of the Old Year exchanged with two representatives of its successor their different views concerning the past and present, hoping the best for the time to come. After this two groups were formed which in calisthenic marching keeping time to song and music marched out the Old and marched in the New Year. A quartette sang "Fear not" (Canterbury leaflet) and a selection from the "Overland Monthly" entitled "Good Night" was repeated in unison.

This was a fair imitation of the New Year, which for all of us will, as we resolved, be a time for true intellectual and spiritual culture.

Ernest Pick.

Shakers, N. Y.

Second Family.

Jan. 1895.

We are experiencing snug winter weather, with the thermometer around the zero point: 14 below was the coldest. We are busy securing our supply of wood for next winter. Sleighing has been poor.

We felt a slight shock of earthquake Dec. 17th between the hours of 3 and 4 a. m. The writer and several others were awakened from slumber by the rattling of doors and windows, and could not imagine what was the cause. It was felt, we

learn, in different parts of the state, although our neighboring city Albany doubted the report.

Christmas, the Society met for worship at our family, and we enjoyed a spiritual feast. In the evening all the young people were invited by the Church family to share with them a social entertainment prepared for the occasion. It consisted of singing and speaking, with refreshments at the close. Many that were older turned the dial of time back to youth, and graced the occasion with their presence. All were well pleased and each performed the part allotted, well.

New Year's eve, we returned the compliment and invited all to come and enjoy a similar entertainment, which our young Sisters and children had planned. We had singing and speaking. All had learned their pieces, and spoke them well without any hesitation, very much to their credit. We enjoyed the entertainment; and the last act was not the least, refreshments, not wine—but pure lemon-juice from Florida, with cake. We also had a surprise to find numbered in our midst Beloved Elder Joseph Holden. So in blessing we were blest.

Isaac Anstatt.

North Family.

Jan. 1895.

THE festive seasons of Christmas and New Years are past and we are introduced to the varied panorama of the new year. Christmas was observed by a Society meeting at the Second family at 10 o'clock a. m. Many good and earnest thoughts were expressed and resolutions to obey more faithfully the inner light that is calling higher, and we felt the presence of that cloud of witnesses which attend the Pentecostal season. It was an hour of holy communion.

In the evening a social entertainment was given at the Church family in which the Society was well represented. This included dialogues, poems, and original essays in which the youth and children took part with great credit.

The following is the programme;—
 Opening Address. "The Purest Pearl." "Playing at School." "Guilty or not Guilty." "The Three Wishes," or "Visit to Fairyland." "Why do you Fear?" "The Happy Child." "An Address to the Young." "Voice of Silence." "How Lu-lu knocked at the gate of Heaven." "The Seasons." "Little Froggie." "The Weed." "Saint Nicholas."

RECITATIONS.

"The Frost." "The Sun." "Childhood Hours." "The Peasant's Christmas." "The Music Stool."

SONGS.

"The Christmas Greeting." "Our hearts beat gladly."

On the evening of New Year's day we had a social reception at the Second family where poems and original essays were read and spoken and the time passed pleasantly by. We were favored with the company of our Beloved Elder Joseph Holden who at the close gave a very instructive address, followed by remarks from different Elders bearing upon our duty the coming year. The counsel fell upon good soil and time will show that it has borne fruit.

Our fine, mild winter was rudely broken on the 27th ult. when we had almost a foot of snow with heavy winds. On the morning of the 28th the mercury registered 8 deg. below zero.

Hamilton DeGraw.

West Pittsfield, Mass.

Jan. 1895.

LIKE a tale that is told the book of the Old Year is written. Each of its three hundred and sixty-five pages bears its message, and now "Finis," is signed, the book closed, and sealed with prayer, is sent speeding on its way to eternity, joining others, each numbered volume bearing the history of our lives.

As we open the new book entrusted to our keeping, bound so closely that we can see but one page at a time, let us entitle

it "Noble Endeavor," and, dedicating it to God and friends around us, write the pages with devotion and care.

As a New Year's present, the brown, bare earth around us, was given a garment of glistening snow. To be sure, it has grown rather dingy in appearance, and many thin places are visible, but we think soon another will be provided.

With a view to improving each opportunity, sleighing parties were organized, and three double loads, on as many days, went to enjoy a ride over the snow. Each trip was pronounced a complete success, and enjoyed to the utmost, especially by the children.

To-day the men have commenced filling our new Cold Storage with ice, which I hear is about 12 in. thick.

On the 3rd inst. the State board of highway commissioners arrived at our place. The object of their visit being to inspect the road leading from Hancock to Lebanon, preparatory to building a continuation of the State road now commenced in West Pittsfield. Elder Joseph, of the Central Ministry, and several Brethren from Mt. Lebanon, were also here. They drove over a route leading across meadows, and through woods, finally coming into the highway, thereby securing a grade more even and less dangerous, than the regular road over the mountain.

Though no decision was made, it is quite certain that a better road will be the result.

Fidella Estabrook.

Shaker Station, Ct.

Jan. 1895.

How comforting is the thought that salvation is free to all who work for it. "Work out your own salvation." It requires the crucifixion of all sinful elements to be a true cross-bearer. Cross-bearing insures eternal life. First the cross, then the crown. "If any man will come after me let him deny himself and take up his cross and follow me," said Jesus. The injunction is plain, and how pleasing it

should be when we know that self-denial will yield happiness and heaven. Denying self is a Christian duty.

How sweet are the hours we spend in God's service. We can not do too much for the cause of truth and virtue, though we toil incessantly.

One virtuous person may turn many others heavenward. There is no safety in sin. As we go through each day, let us think of coming days, and make provision for their trials, crosses and duties, by doing our very best work at character building.

* * * * *

"Dimensions of Westminster clock, London. Diameter of dials, 22 ft. The minute hand is 16 ft. long, the hour hand 9 ft. and both weigh 200 pounds. Length of pendulum 15 ft; weight 680 lbs."

"Diameter of the dial of the clock in the new city hall, Philadelphia, 27 ft.

"The largest hanging bell in the world is in China. It is 18 ft. high and 45 ft. in circumference and is of solid bronze."

Daniel Orcutt.

South Family.

Jan. 1895.

ONCE more we are on the verge of a new year with its hopes, and aspirations. The one that has so quickly passed has been crowned with blessing, peace, and plenty, and we would render thanks for the mercies bestowed upon us by the bountiful Giver of all good. Christmas was made a joyful occasion. A general invitation was extended by the Church Elders to all of the Society, to spend the day with them, which was accepted. A very impressive Service was held. It was truly commemorative of the life Christ taught and lived, while on earth. May it prove a profitable season to those present.

At 12 o'clock we were invited to a sumptuous repast of which we partook with thankful hearts, not unmindful of those whose lives were full of want and poverty. At 2 p. m. we all convened in the dining hall to listen to music, and to the speaking of pieces taken from Script-

ure, also reading from the older class, for all took some part, which made the occasion very interesting and useful.

At the close of the entertainment presents were distributed from a heavily laden Christmas tree which stood waiting to furnish many valuable and useful gifts; all were remembered. A lunch was served and at 5 o'clock we returned to our homes made happier and wiser for the Christmas of 1894, and also with many thanks to those who contributed to our comfort and pleasure.

Sleighting is very good, with the prospect of more snow. On the 3rd inst. a party of ten went on a sleigh-ride, and returned reporting a very pleasant time at Broad Brook, Ellington and Rockville. Chopping in the woods gives employment at present to the farmers, also the preparing of corn fodder by machinery. Our stock are thriving well by their good care, as the abundant supply of cream from twenty cows proves the value of sparing no pains for their comfort, and keeping everything in order; 3,500 spaces of cream in October; 3,465 in December; so it goes—care, care! The ice harvest commences on the 7th inst. under favorable circumstances, as we have snow for sledding. Improved machinery aids in getting ice; we put up about 200 tons as easily as we formerly put up 50 tons. At present, ice is a necessity for the dairy and the refrigerator; but we believe electricity will make us independent of ice in a few years; it is in the air, that creamers and cooling-rooms, will be refrigerated by machinery.

Maria Witham.

Enfield, N. H.

Jan. 1895.

In the Home Notes of a recent number, reference was made to a new order of meeting for the young people. Hoping to interest the readers of our paper, I send a condensed account of the last one for the year 1894, conducted by Br. George Kirkley.

For each meeting, a different theme is

chosen upon which to elucidate. The forementioned one being,—Rest.

The meeting opened with reading of the 4th Chap. of Heb., followed with singing the anthem, "Bow down Thine Ear"—from the Choral Tribute—and after rendering a short prayer, the following remarks were made by our Brother.

"We have the assurance of perfect rest and peace of mind, not by merely professing to be followers of our Savior, but by fulfilling the duties of a Christian with a willing heart. We can not suspend the struggle for victory over sin and find this perfect rest, for when we cease to resist evil, we become an easy prey to the power of darkness. The Christian's rest is not mere cessation from labor, but a tranquillity of spirit that is ever present with those who have a confidence in the promises of God. In these the Christian finds a rock of safety in seasons of trial and temptation. A person endowed with the gift of riches, having no object in life but to please himself, can not find this rest, because every wish is gratified by paid attendants; consequently a state of lassitude ensues which is overcome only by rest in action. So with the Christian; unless we have an ambition to become better day by day, we lack the rest of spirit that comes only by the activity of the purest attributes of our nature."

Following these remarks, was singing, interspersed with the reading of the following texts, with explanation by the Brother.

Psalms, lv., 6. Here we have the cry of David when sorely oppressed by his enemies; and this has been the cry of many an earnest seeker after righteousness, since his day. We may not have to contend with personal enemies, but the enemies of good in our own hearts often cause us to sigh for that divine rest which becomes the Christian's hope.

Matt. xi., 28, 30. Here we have the assurance, that the way of life is easy, when we walk in it aright. Much of the burden of life comes from our own transgressions. "My yoke is easy;" but

it requires Christian fortitude to keep it thus under all conditions of life. Faithfulness to God and our associates makes our way easy, while that of "the transgressor is hard."

Psalms, xxxvii., 7. This lesson teaches us to bear with patience the ill-treatment of our enemies. "Fret not thyself because of evil-doers." Wait patiently for the reward of well-doing.

John, xiv., 1. "Let not your heart be troubled." Here we are commanded to keep our souls at rest in Christ, remembering that he that endures to the end, shall be saved.

Isaiah, xiv., 3. Bondage comes from trying to serve two masters. When we give ourselves wholly up to the Christ life, freedom of spirit is ours, and we enter into divine rest only as we are devoted to the precepts of the gospel.

Isaiah, xxxii., 17, 18. We can well say these texts are exemplified in our home. Our dwelling-place is sure and the soul finds rest from the sorrowing and strife of a worldly life.

The recorded exercises, combined with appropriate remarks from different speakers upon the chosen theme, occupied the allotted time designed for Sunday evening service. We rejoice to state that these meetings are appreciated by all, and we rest in the hope that our lives are being enriched by the knowledge herein obtained.

George H. Baxter.

Harvard, Mass.

Jan. 1896.

WE now begin a new page in the great book of years. May our effort be to write on its unsullied pages naught but goodness, blessing and prosperity.

On the 22nd ult. we occupied our new barn. It is well built, and as near like the one we had last, as possible, making a nice appearing structure. Our foreman on the farm, who has been with us twenty years, gave a weather vane with the design of a cow, which looks fine standing on the top of the cupola.

Christmas has come and gone, leaving, we hope nothing in its wake but joy. We had the usual memorial meeting in the forenoon, welcoming the Christ spirit and seeking to receive it into our hearts.

The Sisters faithfully performed their part in making the day happy, feasting us with oyster soup, plum-pudding, cake, pie and as many more good things as health would admit.

In the afternoon we were interested by our young people with singing, dialogues and selections appropriate to the occasion.

Near the center of the room was a beautiful tree laden with fruits of all shapes and shades which Santa Claus proceeded to unload and distribute among the audience. Every one left the room happier for having been there.

The first day of the year the farmers commenced fitting our new ice-house. They cut 2,200 blocks of the beautiful productions of the frost king, from 10 to 14 inches in thickness; 792 blocks were stored at the North and South.

The attention of the laborers is now turned to providing wood for next year. As the year has commenced, so may it end, in happiness.

Marcia M. Bullard.

Union Village, O.

Jan. 1895.

HIGHLY ESTEEMED ELDER HENRY;—I was greatly rejoiced at your New Year's appearance. I was fearful some Florida fever had attacked the good people of East Canterbury; it would be all right if it had, but I beg you, "don't abandon the publication of THE MANIFESTO,—nay not for one month if possible to avoid it. It is one of the strongest if not the strongest guarantee of our solidity. It is a perfect bulwark of strength at that point. It not only makes us much better acquainted, but cements our union and interest in each other. The value of THE MANIFESTO in these particulars for the last twenty years can not be told. It opens the way for the ventilation of many excellent in-

spirations and sentiments which, in all probability would have remained latent with many good Brethren and Sisters of our fraternity only for the invaluable instrumentality of our MANIFESTO. Moreover it has developed the faculty of many to express themselves correctly and even elegantly in composition which the skillful pens of many ready writers witness to every month. It also gives expression to many domestic felicities and home enjoyments so reciprocally identified that we feel as though we were one family and distance almost annihilated.

The most important item of regret we have to chronicle since November set in, is the departure of our good and valuable Bro. Ezra T. Leggett. One of his many admirable qualities of character was his constant unswerving loyalty to the cause of the Gospel.

Being extremely well-read and acute in the law, he was said to have saved our Society not less than \$30,000 during his useful and honorable life of thirty-six years at Union Village. He never manifested rebellion or resistance to the gift of the Ministry, Elders or Deacons under any circumstances. He only wanted to know what was desired of him and he cheerfully complied. He never sought promotion of any kind, yet was in both Eldership and Trusteeship for some years and discharged his duties therein with fidelity.

In his last Office of Postmaster, he was faithful and exemplary, so that the Postmaster General or his Deputy, took the pains to compliment him in a letter, wherein he stated, that the Post Office returns by Br. Ezra for the year ending 1893 were the most correctly and systematically reported, of any that had reached him. Is not the memory of such like "ointment and balm?"

Our winter so far has furnished but one or two zero days. but we have had an abundance of rain within the last ten days. We are mostly well. Any exceptions to this I will not name, for I am a Christian Scientist (albeit not of the Eddy stripe) and we C. S. don't allow ourselves to talk

about sickness and pain but only health and consolation.

Conning over symptoms, is one of the most fruitful ways to create sickness on earth. I enjoy the society of the good Brethren and Sisters here at Union Village wonderfully and think it quite praiseworthy that peace and union dwell with us. I never did, and never will go back on our own folks but try to encourage the good in every one. We see the necessity for greater zeal and faithfulness.

I wish all God's creation, friend or foe—a happy New Year.

O. C. Hampton.

South Union, Ky.

Dec. 1894.

FAREWELL, Dear Old Year, thou art dying, dying: thou art fading, while around me the evening shadows softly fall. I sit alone watching the tall stately pines bend and bow to each gentle breeze, the sun reflecting its soft mellow light over our landscape and it presents a picture too lovely for description. I wonder how many at this sacred hour are turning over the pages of their past history, calling to memory the good and noble deeds they have done. Beautiful old year. While we list to thy last faint whisper, no tear-stains are upon our cheeks, no bitter regrets. Let us not mourn thy departure but let us be glad with new and firm resolutions for the New Year.

Let us so live that in after years we will sweetly cherish thy remembrance. Help us to be wise, patient, kind, gentle and charitable. True charity attempts not to close our eyes to the distinction between good and bad; toward our enemies it inspires forgiveness and a solicitude for their welfare; it forms gentleness of temper, a comforter of the afflicted a protector of the oppressed. Farewell Old Year! with glad tidings for the happy new. May health, peace and prosperity be tendered to all. Accept much love and good wishes with respect and gratitude.

Birdie Henderson.

EXCHANGES.

"OUR DUMB ANIMALS" is under the editorial management of George T. Angell, of Boston, Mass. The whole paper is in the interest of Prevention of Cruelty to Animals. It is beautifully illustrated and should find a place in every home.

"FREEDOM'S BANNER" is edited by T. S. Glavan of Louisville, Ky. This paper has for its motto,—*"One people, one language, one flag, even justice, equality and fraternity."*

"WORDS OF FAITH" is edited and published by G. W. McCalla, of Philadelphia. The Editor says that "the publication is a work of Faith," and is "for the Unfolding of Spiritual Life and Light."

"YOUNG PEOPLE AT WORK" is published in the Interests of the Young Peoples' Societies of the Churches of Hartford, Ct.

"AMERICAN FEDERATIONIST" is edited by Samuel Gompers and published by the American Federation of Labor, of New York. The paper is in the interest of the Trade Union Movement.

The "RELIGIO-PHILOSOPHICAL JOURNAL" in speaking of itself says,—*"Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."* The Journal is an independent and uncompromising exponent of the spiritualism of to-day. Its field of labor may be a little less than that mentioned in the Bible,—*"twelve thousand furlongs square,"* as it becomes an advocate in an "Open Court" and introduces us to "The Transcendental Community at Brook Farm." Published in Chicago, Ill. by B. F. Underwood.

"THE CHRISTIAN," including the "Christian Safeguard," "Armory," & "Common People." is an illustrated, religious, temperance paper. In this pamphlet may be found music, poetry, true stories, religion and common sense, while sectarian controversy, politics, patent medicines and pious novels are excluded. Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

"THE FLAMING SWORD" is "the expositor of Koreshanism,—the bitter foe of every form of social abuse in church and state,—primitive Christianity revised." It is published at Washington Heights, Chicago, Ill., where the leading Society is located.

"EVERY WHERE" is conducted by Will Carlton and published in Brooklyn, N. Y. It is a beautifully illustrated paper of 18 pages. The choice variety of subjects to be found in its columns can not fail to please those who may read.

SHAKER STATION, Ct. Jan. 1895.
DEAR CHILDREN:—

"ONE year more is quickly numbered,
With the ages of the past,
And you scarcely heed the moments,
As they pass you by so fast."

It is always in order to turn over a new leaf in the volume of your lives. The crosses and trials of the old year are past, and the firm resolve that the clean page before you shall be free from blots, will give hope of spiritual victory.

In commencing the New Year with good desires and corresponding efforts, there is an inspiration that gives new life, strength and courage. Afflictions and troubles will come, but press heavenward, asking God to bless your efforts.

A good beginning is an essential element of success. Victory in the Christian warfare is the result of soul labor, the application of energy and the right improvement of time.

Let your endeavor be to grow better each year, for brief is the time that you journey here. Only as you grow better do you really live.

Perform your whole duty, for little omissions of duty; small acts of disobedience, as they may seem to you, will prove a serious obstacle to your happiness. Beware,—“There is a way that seemeth right, but the end thereof is death.”

Well improve each passing hour, watch, and foil the tempter's power. You will never regret constant perseverance in the right path, and though the progress you make may not seem to be very great, at times, yet if it be sure and steady, you will win the reward. It is wisdom to live the greatest number of good hours in a day. Improve this moment while you have it, and the next as it comes, and so on, and you will have no regrets. Be rich in good works and strive for the treasure, lasting and eternal, that will insure you happiness. Childhood is a fit time for the reception of virtue and truth. So let purity be your guiding star and you will overcome all evil if you persevere.

DANIEL ORCUTT.

GLORIOUS CROSS.

By Lucy S. Bowers.

GLORIOUS cross of Christ! what power
In thee lies,
Virtue sought and treasured through thee
Never dies.
Hights of truth's eternal glory
Rise to view, [life's
When by thy righteous power we strive
Journey through.
Ages that live but in story
Tell of thee,
Name thy name, but know not of thy
Purity.
Carved on palace walls and temples
And still tombs,
Carved to last perhaps for ages
Through earth's glooms;
But not in symbols dull and olden
Art thou known,
With the true cross is Christ's presence
Fully shown.
Shown, by working souls' salvation
From all sin,
Known, by giving through each trial
Peace within.
Talisman against all evil—
Blessed cross!
Be my whole life's light, still leading
From all loss.
Leave thy mark upon my forehead
There to shine;
Firm control of thought and feeling
Oh be mine.
Set thy seal upon my spirit
Through the light,
And when fadest out the sunshine
Keep the night.
Oh I seek thee for thy power, not
For a crown,
Though with thee a blessing surely
Cometh down,
But for the good thou workest in me
That my soul
Loosed from its tetherings may attain
Its perfect goal.

Mt. Lebanon, N. Y.

Industry is a perpetual and sure safe-
guard against temptation. B. R.

Books & Papers.

MAGAZINES ARE COSTLY THINGS.

ALBERT LYNCH, the famous French artist, who received the Salon prize for his panel of "Spring," has been engaged by *The Ladies' Home Journal* to draw a series of designs for the cover of that magazine, which as the reading public knows, changes its cover design each month. Lynch is, perhaps, one of the best-paid artists in France, and these covers will cost *The Ladies' Home Journal* nearly \$1000 apiece. But this only demonstrates the enormous expense, to which magazines are put in the production of their numbers.—R. H. STODDARD, in New York *Mail and Express*.

THE JOURNAL OF HYGEO-THERAPY. Jan. Contents. Origin of the Bloomer Costume; The American Costume; Foundation Principles, No. 9. Phrenology; The Good that a bad Arm did; That Impure Virus; Outlook for the New Year; Our College Prospects; Sanitation; Letter from Dr. L. Gossmann; Temperature of the Body; Dress Notes; etc. etc., Dr. T. V. Gifford, Kokomo, Ind.

GATHERED GEMS OF SONG AND STORY. It is not every day that we are so fortunate as to obtain this form of treasure by the expenditure of a little sum of money. A book of gems is far more valuable than a necklace of gems, as one may beautify the immortal mind, while the other can only afford a transitory pleasure in adorning the body. It is a treasure-house of stories that every boy and girl will want to read, and in which more mature minds will be intensely interested, among which may be found "The Little English Drummer Boy," "Kittie's New Song," and "The Wooden Indian." Published by H. L. Hastings, 47 Cornhill Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for January appears in a new, elegant, "up-to-date" dress, and the contents are equally fresh and attractive.

The Hon. Chauncey M. Depew, L. L. D., is the subject of the frontispiece and a closely analytical phrenograph from a personal examination by the editor, Dr. Edgar C. Beall. This will prove exceptionally interesting to the many admirers of the brilliant orator, and to all students of character reading as a science and an art. It is also of value as an explanation of some important elements of social, political and financial success.

Miss Alice E. Ives, the well known journal. ist, very intelligently discusses Man versus the New Woman; George Manson reviews the strange superstition of "The Evil Eye;" and Mrs. Charlotte Fowler Wells sketches the eminent advocate of phrenology, Dr. J. V. C. Smith.

Prof. Nelson Sizer elaborately phrenographs the well known clergyman, Frederick D. Pow-

er, of Washington, from a personal examination, and contributes five pages of most interesting illustrated matter to the department of Child Culture. The latter will be eagerly read by all parents of bright children. Dr. H. S. Drayton and others furnish excellent ideas on hygiene, notably on Eye Disease from Catarrh, Remedial Appliances in Fevers, Whole Wheat Bread, etc., etc.

The editorials include illustrated studies in physiognomy and cheirognomy, with portraits of the noses of Mr. Gladstone and Mrs. Langtry. The publishers promise added improvements in future numbers.

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[contributed by Genevieve DeGraw.]

WHATEVER IS,—IS BEST.

I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong, somewhere
There lies the root of Right;—
That such sorrow has its purpose,
By the sorrowing oft unguessed.
But as sure as the sun brings morning
Whatever is,—is best.

I know that each sinful action
As sure as the night brings shade
Is somewhere, some time punished
Though the hour be long delayed,
I know that the soul is aided
Some time, by the heart's unrest;
And to grow means often to suffer
But whatever is,—is best.

I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest;
I shall say as I look back earthward
Whatever is,—is best.

I know on the shores immortal
Where God and his angels reign
We shall see not through a glass darkly
But a brighter vision there claim.
And I know in the land of Beulah
In that peaceful land of rest;
When earth and its burdens are ended
We shall meet with all that is best.—Sel.

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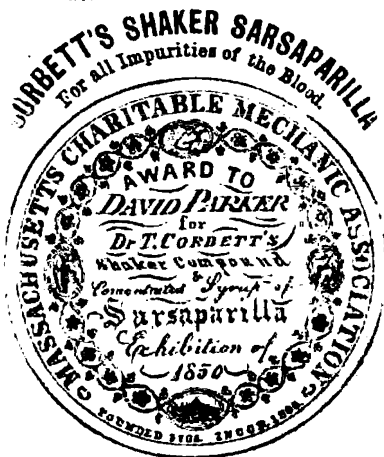


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MARCH.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXIV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."
Ecc. XI: 1.

EAST CANTERBURY, N. H.

1895.

THE MANIFESTO.

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THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

Vol. XXV.

MARCH, 1895.

No. 3.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

NO. 17.

MAY 13. 1863. A company of fifty Confederate cavalry come dashing across the railroad not far from our buildings. The frightened Brethren hastily unhitched their horses from the ploughs and wagons and rode away, either to tell the story of a guerilla fight or to find for themselves a place of safety.

The Confederates soon formed in line of battle on the north of the railroad, while several persons were engaged in placing a heavy fence rail under the iron rail on one side and on the rail on the opposite side. Soon the train came rolling along under the charge of the Federals. Several of the Brethren and neighbors tried in vain to give warning to the engineer. The men in line of battle by the side of the track, and the obstructions were soon discovered, however, and the brakes were put on, but not soon enough to stop the cars. As the train moved slowly along it was very fortunate that the cow-catcher caught under the wooden rail and threw it around, without stopping the passage of the cars.

So soon as the cars were near enough the guerillas fired into them, which was immediately returned by a squad of Federals who were on the train. This sudden outburst resulted in the death of a young southern soldier, a ball having struck him in the region of the heart. His horse carried him some forty yards from the scene of action before he fell. One beautiful horse was also wounded. On the Federal side no one was either killed or wounded.

In about an hour after the fight, a company of fifty Federal cavalry were

in hot pursuit of the flying guerillas. One soldier swinging his hat in the air, cried out that he had sent three rebels to glory. Capt. Johnson does not approve of our making a coffin for the young man who was killed, but says he ought to be hung up where the crows could eat him. We do not conclude to heed this advice but make a plain coffin, and place the body in it as best we can. It is then taken to Russellville for interment. Thus ended this scene of blood which for a short time caused quite an excitement among the peace-loving members of our little village.

May 14. General Order No 18, is issued from head-quarters U. S. forces at Russellville, Ky., and is placed in the Post Office:—

“All male citizens of Logan Co., who have not taken the oath, are required to report at the Provost Marshal’s office in the town of Russellville, on or before the 1st day of June next, and take the oath of allegiance to the U. S. Government. Any one failing to comply with this order will be at once arrested and sent south of the Federal lines not to return again during the rebellion under penalty of death.”

(signed)

BRIG. GEN’L SHACKELFORD.

Two Brethren, as a committee for the Society, go to remonstrate against taking the oath, which might be construed to force us to take up arms in case of seeming necessity. Gen’l Shackelford being absent, Lieut. Holloway said we could return to our home and wait the return of the general, and if they wished us to take the oath, some one would visit us. On the return of the general he wrote to us, saying, “You will not be requested to take the oath.” So it is that the Lord hath a care for his people.

[We copy in this place a letter written to the President of the U. S. on the 16th of Aug. 1863. Ed.]

TO THE HONORABLE ABRAHAM LINCOLN, PRESIDENT OF THE U. S.
KIND FRIEND;—“Strike, but hear.”

The armies of the south, like a great prairie fire swept over this part of Ky. in the fall and winter of 1861, licking up the substance of the land. We were humbled before its power and for many months remained the quiet subjects of the Confederate Government, obeying all its behests save *one* which nobly and generously they permitted us to disregard, and that was, to take up arms in their behalf. They encamped for days, as many as a thousand at a time, in our lots and occupied our buildings. We chopped and hauled wood for their camp fires and slaughtered our animals for their commissariat, and at all hours in the night we were compelled to furnish food for hundreds at a time.

They pressed all our wagons and horses of value for army purposes; but for these they paid a moderate price in Confederate scrip. It was then we prayed earnestly,—

“O Lord, who art Almighty, if it be thy will, deliver us from our enemies.”

The worst of whom were our elated and high-headed neighbors. This, our prayer was partially answered, when your loud ordinance was heard, to open on Bowling Green, fourteen miles north east of this place. Since that time, we have suffered much from the ebb and flow of the tide of war, until a good part of what the fire left, the merciless and surging billows have in their turn swept away so that we have been left, as it were, writhing sometimes under the heel of one power and sometimes another.

Your armies have visited us from a small squad, to five or six thousand at a time. Our barns were cheerfully relieved of their contents, our fences turned into camp fires, (for these we have been paid by you) but gratuitously have we furnished food for thousands of your men. Of this we complain not. To our uniform kindness, (if we must say it,) all your armies that have passed us, all your hospitals within our reach, all your post surgeons and commanders can bear witness. When your supplies were cut off at Green River, your officers pressed our sugar for hospital purposes, our cellars disgorged themselves of nearly a thousand dollars worth, for which so far, on account of some informality, we have striven in vain to obtain one cent of remuneration. We state these things now, not by way of complaint, but merely as grounds, (coming to your knowledge) on which we may rest a hope that we may be treated on the sensitive point, with as much lenity and as much justice, as we were by the Confederates while we were subjects of their government.

Is it impossible that ones friends can be as tolerant, as just and generous as their enemies? Must our prayers be reversed, and we cry to the Lord to be delivered from our friends? After we have uncomplainingly borne until we can scarcely bear longer? Must we receive from our friends "the most unkindest cut of all," besides the derision, jeers and mocks of our enemies? Shall the main support of one hundred and fifty women, children and invalids be taken from them? Must this, indeed, be added to our yet untold sufferings? Heaven grant it may not be. We have yet in our Society about twenty-four young men between the ages of eighteen and forty-five years, a majority of whom would be capable of doing some kind of service in the Federal army, but who are the main support of the women, children and invalids above mentioned, a number of whom will not shoulder a musket, nor bear about their persons the weapons of war, who having been taught from infancy to love, and not to fight their enemies, would sooner lay down their own lives than to aid, even remotely, in taking that of another.

If this was respected by the Confederate government, can it be ignored by the Federal? It is to be hoped not. Were it possible to convince us that we could love a man and shoot him at the same time(!) we could hardly spare either the numbers or the few thousand dollars demanded in lieu of them. Add to this the serious fact that these young men, through us their leaders, have pledged themselves (we do not swear) not to fight against the

Confederate government. Must we be compelled to violate this pledge? Certainly not; still, as long as we are able, we will "feed the hungry and clothe the naked," as an act of humanity and Christian duty, but not for the purpose of supporting war, but will cheerfully "render unto Cæsar the things that are Cæsar's and unto God, the things that are God's."

We are aware that you are oppressed and harassed on all sides and deeply do we sympathize with you and therefore make our words few. If you can not exempt all the Shakers in the north, who have scarcely felt the war, never having witnessed your marshaled hosts nor the desolating and deathly tread of an army,—Is it selfish in us to claim that our pledges, our losses and our sufferings, and that in the midst of your enemies, demands that our Society in Ky. should be the object of your commiseration and fostering care? Or can it be God's will, that after having been spared by our enemies, we shall be blotted from the earth by our friends? Surely not.

To take the young men of our home to sure demoralization and slaughter or further wrest from us our means of support, with all that has been done, would seem cruel. Our principles are above conditions. There is not money enough in the vaults of the nation to buy them nor to induce one truly honest Shaker to engage in any war against his fellow man. We do not expect that absolute equality of burden is attainable in the present condition of things, only an approximation toward it; but where it can be, it should be. We ask for simple justice, nothing more,—hardly that.

We look upon you as not only the friend of humanity and the rights of man, but as the chosen instrument of God, in this time of the nation's peril. But the instrument of God dares to do right. Now that our young men are threatened with enrollment and draft, and are only held (some of them) by their friends, from crossing the Tennessee line,—we ask and feel almost certain you will, from the foregoing consideration, grant exemptions from draft the few young persons of our Community, on whom so much depends, seeing especially that each one has more to do for the support of others, than the only son of a widow, now by law exempt.

With what ease you can render us the simple justice for which we pray, and enable us to hold within our sacred precincts these of whom we shall shortly be bereft if we "find not favor in thy sight." Only tell us at the earliest possible moment, consistent with your other duties, that you will release them. You will then have done for us a favor equal to all the losses we have sustained and will receive the cordial and heart-felt thanks of a grateful Community. We will not weary you more, but humbly wait and hope and pray. We are sincerely,

Your friends,

To the Honorable Abraham Lincoln,
President of the United States,
Washington, D. C.

John N. Rankin
H. L. Eads, Leaders of the Soci-
ety of Shakers at So. Union, Ky.

(To be continued.)

A SHAKER'S TESTIMONY AGAINST WAR.

By Thomas J. Stroud.

I AM unable to see how it can admit of an argument that, as disciples of the Prince of Peace, we can not fight or commit any act of violence. The Christian does not worship or even respect "the God of battles;" in fact, the true Christian is a great deal better than such a God. We are not discussing questions of public policy by worldly-minded politicians, but we are representing the teachings of Christ. As a question of public policy, behold what the war spirit has done for Europe. Its manhood is kept from the pursuits of peace by military exactions; the public treasure is expended on its armies and navies until several of the greatest military nations are on the verge of bankruptcy, and all the people of Europe are galled and nearly overwhelmed by excessive taxation. Supposing it were possible for the nations of Europe to do away with their armaments and to live in peace with each other, would they not manifestly be in a much happier condition? It is to be regretted that the government of this country is expending public money on military and naval armaments, and that the military spirit is being encouraged by drilling pupils in high schools and churches. If the people of this country desire the blessing of the God of love they should cultivate the art of peace.

The founder of our faith, Mother Ann Lee, received her revelation in England, and came to this country in the time of the Revolution. She had been driven from England on account of her testimony,—that the Christian religion was one of peace, and a life of virtue was the only Christian life. When she came to this country she was persecuted for uttering the same testimony; was arrested and imprisoned at Poughkeepsie, N. Y., on a charge of being a British spy, because the country was at war with the British, and her testimony if obeyed by the people at large, would leave them a prey to their enemies. Is not this an exact parallel to the testimony of Jesus. His enemies said,—We must kill him, because if the people believe his word, the Romans will come and destroy us. But the testimony of Mother Ann took deep root in the hearts of many, and has continued to bear fruit to the present day.

Shaker Station, Conn.

COME TO THE JUDGMENT.

*(A Visionary Dream.)**By Catherine Allen.*

I SEEMED to be in a spacious hall dedicated to religious purposes, the end of which was arranged with rising seats, facing isles which occupied the body of the room, and where were seated many Brethren and Sisters, and some not yet numbered with Believers, who had been attracted by some magnetic influence.

On the first rising seats, facing the isles, were the present Ministry and Elders of Mt. Lebanon; on either side of them were the Orders of Ministry and Elders from other branches of Zion. Behind these, on still ascending seats were a glorified number,—the spirits of departed Ministry and Elders. Among them I recognized many whom I had known as standing in the gift of the Anointed while in this life, and I realized that all with them associated, had been called as witnesses in the judgment work of souls.

The appearance they presented can only be conceived by the interior sense. The collective body of Elders of themselves formed a White Throne from which the emanating aura ascended like a shining mist in a cloud above them, over which radiantly glowed the Divine presence in the light of Shekinah. The garments of this number were of a gleaming whiteness, and the atmosphere around them seemed dense with spiritual force. From each individual came forth an ethereal substance direct as shafts of light, all converging to one centre. That centre was an altar placed at the feet of the Elders, and that substance was the pure love of God; and formed the living, quenchless flame which glowed thereon. From the illuminated cloud pendent above the altar, rolled forth in mellow cadences, the richest harmony. A song unclothed with words, but strong, deep and tender in sentiment which the soul could understand. It was divinest music, which reached the innermost being with an earnest pleading to "Come to the Judgment! Come to the Judgment! Enter the flame and be purified."

So appealing were its tones; so rich in a love unknown to the natural mind, that it brought to me an overwhelming power of conviction, under which I felt such a sense of the "sinfulness of sin;"—such an abhorrence of its nature within my own being, that to be freed therefrom was my only concern. The thought of the privilege to be cleansed from sin, so far exceeded the fear of burning, that it was with joy intense I approached the altar. But the work could not be done in a moment. It was first to lay off all covering, and then to unfold my inner self deed by deed, thought by thought.

While commencing this, I glanced upward to those above me who formed the White Throne of Judgment, and Cloud of Witnesses. Every eye was centred on the work that I was doing; but with no glance of scorn or severity, only that of compassion and encouragement. I felt deeply humiliated in exposing to the view of those pure and exalted beings, all the deformities and miserable conditions of my fallen state. But, under the burden of sin, I felt as Mother once expressed;—"I could confess before the whole world." In agony of soul I cried out:—"It matters not how I appear, I am just as I am, a poor, weak child of nature. I will lay bare my condition; I will uncover to the deepest depths. O beloved Ones! Anointed of Christ,—in mercy to my poor soul do witness for me. Turn not your gaze away lest your power cease to come, and the altar fires grow dim!"

As I proceeded in the work, I experienced as never before, how potent

was the love of God to cast out every fear, and also realized how flimsy and vain were all the reasonings and excuses of nature to satisfy conscience, for, as soon as opened to the light, these were consumed like cobwebs, leaving only the bare motives,—the soul quality in its exact meaning that had prompted each deed and word.

On this occasion many were deeply exercised under the power of conviction, and sought as the greatest privilege of their lives that of accepting the invitation to "Come to the Judgment."

Mt. Lebanon, N. Y.

Correspondence.

WATERVLIET, OHIO. JAN. 1, 1895.

DEAR MANIFESTO:—My first letter of this new year shall be devoted to you. Will beloved Elder Henry Blinn and the readers of your esteemed pages, kindly accept the love and compliments of the season, from the members of our little household of faith dwelling here? A happy new year to all who love and live Mother's gospel.

By this same mail I enclose you a copy of a small tract on "Pork, or the Dangers of Pork-eating Exposed." It proves that pork is unfit for human food and refutes the various apologies offered for pork-eating. I should like to know whether it merits your approval. If it does, and you should care to recommend the tract, it can be had of the Pacific Press Publishing Co., Oakland, Cal."

The cost is merely nominal, a cent or two a copy. As far as I know, the world has ceased its active persecution of Believers in Christ's Second Appearing, but having ourselves suffered in the past, we ought to know how to sympathize with all honest people who are suffering persecution now for conscience sake. From Seventh Day Advent friends and from the newspapers, it is painful to learn of bitter persecution of inoffensive "Bible Christians" by their fellow Protestants in America and Europe and in far off Australia as well. Religious intolerance and persecution are the marks of the beast.

The Protestant reformers ate sour grapes, and their children's teeth are set on edge to this day. These persecuted seventh-day keepers have formed an association having branches in this country, and Canada, and England, and Switzerland, and Australia. The following is its platform.

DECLARATION OF PRINCIPLES OF THE INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

We believe in the religion taught by Jesus Christ.

We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting the civil government, and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.

We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

Is there a true Believer in our own Society who would be unwilling to endorse this declaration? I am persuaded that there is none. Surely, those possessing the spirit of Christ, could unite with secularists and all upright men on the last three articles of this declaration. Shall pious ears never cease to be offended by such self-contradictory expressions as a Christian nation, begetting Christian offspring, the American Sabbath and the like?

In the venerated Bro. Hollister's Shaker Catechism, I have found a perfect treasure. Many have felt the need of such a work. Selections from it are being read here to the Community. Our good Elder intends to order several copies for general use, but sad to state, the "filthy lucre" is somewhat scarce at present; but we are living in hopes of better times.

Eldress Hester broke her arm some six weeks since, but is recovering fairly considering her age. The feast of Jesus' nativity has been celebrated with much joy and Christian hilarity by both our families. Meetings well attended and love and blessings mutually exchanged.

May the grace of our Lord and Mother's love be with us all.

Sincerely yours,

BERNARD E. HARDING.

[The following is a little pleasantry, taken from a letter that was not written for publication, so we withhold the name. Ed.]

DEAR FRIEND,

ELDER HENRY;—I think you and we will have to blow the blast a "leettle" louder before the dead will awaken.

How about going to Florida, to the miasmatic swamps where the bull-frogs croak, and the crocodiles play hide and seek? Where the flies and fleas abound, and the humming-birds bask in the tropical sun, where all can sing praises and where the banana, fig, pine-apple and oranges all grow, even in the night while we are asleep. All this without labor. It is a fine place.

There we can have plenty of hoe-cake and bacon, all for the asking, as it flows as freely as the milk and honey did to the children of Israel when they entered the promised land. O what a glorious country;—let us flee! Where? to the land of promise, where we can sing praises without working, as all we will need will grow spontaneously.

Let us give all that we have to the poor that are around us, and flee from the wrath to come that we enjoy the blessings of the solid south where some things rule and other things abound. O it is a beautiful prospect and we are interested in all good things.

Yours kindly, A.

[Contributed by Eldress L. E. Greene.]

DO NOT JUDGE YOUR NEIGHBOR.

By Sophia L. Schenck.

Do not judge your neighbor, harshly,
 Be not hasty to condemn;
 Things unknown to you may alter
 What now seems averse to them.
 Shadows, looking dark and dismal,
 Could you rightly comprehend
 Might assume a brighter aspect
 And ward off some bitter end.

Often in this life of trial,
 Upright hearts are falsely charged;
 Gossips toss the merest trifle
 Till it soon becomes enlarged.
 Do not add your censure to it,
 Lest you live the deed to rue.
 Think, what seems to brand your neighbor.
 Possibly may prove untrue.

Better far defend a brother
 When sharp, poisoned arrows fly;
 Your kind word may change the current
 Of the public hue and cry.
 When a man is down, don't strike him
 But extend your friendly aid.
 One lift may give him courage
 And his downward course be stayed.

EFFECTIVE SOUL LABOR.

By Mabel E. Lane.

IT has been said that the divine attributes of God—Love, Truth, Charity, Mercy and Justice are in all men and women, either in the germinal form or in different stages of development and are destined to give power over every form of evil.

The chain of error which so often confines the soul in a dark prison can only be broken by the force of divine goodness and only when the soul is released, can it breathe the clear atmosphere of heaven and behold the beauty and glory of God. It is impossible to attain the heights of holiness and perfection, without first passing through the trial and experience which serves to eliminate from our character all that hinders our spiritual progress.

The tiny rivulet courses down the mountain side, meanders through meadows, ripples through valleys and joins a broader stream which will carry it to the boundless sea; so the flow of pure thought and action broadens into the river of soulful life, whose current is ever flowing on to the ocean of perfect attainment.

The ways of human nature are subtle and so often the king of Wrong usurps control of the heart and rules with his cruel scepter, that it is necessary to become strong and valiant for the right, to be clothed in an armor of purity that no earthly power may penetrate to harm or destroy the good. We can not enter the beautiful temple of righteousness, kneel before its sacred altar and receive the holy unction from heaven, without first passing through long avenues which lead away from centers of selfishness where we keep our cherished idols. Although there may be many doors and windows in the house of God, yet the entrance through which every one must pass is the lowly gateway of humility.

How often sentiments from elevated minds inspire us to higher motives and aspirations, they seem to add rich harmony which not only blends with the simple melody of the soul but its vibration thrills the whole being with ecstasy, touching chords which have hitherto been silent, or they are like threads on which we may string our purest pearls—the best thoughts and highest motives of the soul.

“Ideals are the world’s masters. That self which thinks, judges and knows is always in advance of that other self which wills, acts and lives; and all the spare capital of the soul, all that is not appropriated to the daily uses and experiences of its life, is invested in ideals, projected into forms where it may be kept, contemplated and worshiped, as the instituted sources of inspiration,” and lead us nearer to God. How often these ideals gleam and wave before our inner sight, yet for want of true moral courage and diligence we fail to reach them and embody them in our lives.

No achievement is wrought without patience, the jeweled talisman which generally brings success. It is said of the silver-leaved poplar that it grows in one decade but dies in the next, while the sturdy oak requires a century to attain its full growth and then lives and dies at leisure. Is it not measurably so with human life? Good which is gained spontaneously may not always be of enduring worth, but virtue attained by self-mastery is lasting and will not pass away. “The crutch of time eventually does more than the club of Hercules.” It is only by degrees that we can receive the unfolding truth, thus bring the spiritual nature into oneness with God.

Mt. Lebanon, N. Y.

“We speak of petty trials which we would not allow to destroy our peace as if the waves could affect the majesty or touch the depth of the ocean!”

LOOK UPWARD.

By Julia M. Lincoln.

Look upward, e'en tho' trials compass thee
 And clouds hang o'er the path thy feet must tread,
 And doubts and fears disturb thy heart with dread,
 O, ever trust and watchful, humble be
 And from temptation thou wilt yet be free;
 By waters calm and sweet thou wilt be led;
 Thou wilt have living joy in sorrow's stead
 And hope will gladden thee continually.
 All hearts must know vexation, pain and grief,
 All feet must walk the valley dark and drear,
 But thro' God's mercy cometh sweet relief,
 His love hath power to banish every fear;
 Look upward then, and thou wilt yet behold,
 The fadeless, golden light of heaven unfold.
Mt. Lebanon, N. Y.

TRUE KNOWLEDGE.

By Isabel McLeod.

A LITTLE knowledge dangerous proves
 It fills the soul with pride,
 The mind goes upward soaring
 And thinks there's naught beside.
 But with a true desire
 We long for some brave soul
 To guide our wayward spirit
 Unto some purer goal.
 Unto a fount whose waters
 Will cleanse from pride and woe
 That we may find true knowledge
 And meet no adverse foe.
 No foe of evil promptings
 Of jealousy and strife,
 But ever looking upward
 Attain the purer life.
Mt. Lebanon, N. Y.

“The every day cares and duties which men call drudgery, are the weights and counterparts of the clock of Time, giving its pendulum a true vibration and its hands a regular motion.

“LEARN OF ME.”

WHEN the Teacher began his mission of “good will,” he early taught those who were anxious to follow him, that the first and essential requisite for their spiritual success was their obedience to God’s light in the soul. He, at once, impressed this fact upon their minds, “I am the Light.” Then came the lesson upon which their hope and ultimate victory must rest, and which was,—“Learn of Me.”

The disciples who had been up to this date, a class of devout Jews according to the Mosaic Law, were now meeting something that claimed their closest attention. Moses the Law-giver had been the Savior of Israel. He had freed them from the bondage of the Egyptians and directed them safely to the “Land of Promise.” Through many generations he had been their inspired teacher and all that was necessary to be known for their present protection or for their future success over all their enemies, they were assured had been faithfully arranged for all time to come.

Suddenly there appears among them one who teaches lessons of peace and good-will to all men. Moses had instructed his people to love their friends but to hate their enemies, and to hate ones enemies is quite like doing all that may be done to injure them, even to the destroying of life. The disciples who were full of Jewish revenge, were ready at an early date to impart this information to Jesus as a reminder that he was trespassing upon the privileges which had been granted to them.

Jesus understood perfectly well all that preceded him, but his mission was in advance of that of Moses. Times had changed and where one had taught a hatred toward an enemy, the other was now teaching them to love their enemies. If they had fulfilled the Law in their lives, they would be justified by the Law, but if any one wishes, said Jesus, to be my disciple he must—“Learn of Me.” A new way is now being established and this must claim present attention. All the crooked ways of man must be abandoned and strait paths must be made suitable for the Lord to walk in, and this strait path would be equally as good for man to walk in. No more hating those whom we called enemies. No more deceptive weights and measures while buying or selling.

The pupil can not be of special credit to his Teacher unless he profits by the lessons that are imparted. Although they may include in their illustrations the whole life of man, they must not only aid him to do his whole duty to humanity, but also elevate him to that position that he

may witness the glorious light beyond, and in this—"exalt the Lord our God," for Zion's sake, although it may be at "the cost of our life." In this rests our hope of success.

"Learn of Me." And what have we learned, as messengers, who are called to bear a light to those who are wandering in the "broad way." Just note this simple lesson and mark the progress. "Be not over-anxious," said Jesus, "what ye shall eat, or what ye shall drink." There were many things, seemingly, of far more consequence that should be done in the interest of humanity, than to be over-anxious and give so much thought to the pleasures of appetite.

The learning of a lesson implies much more than the committing of it to memory. It must be absorbed into the very life principle, if it is to become an active worker in the interest of others. As faulty as Christianity may be in many respects, it is a growing good in the world, and in many instances has ascended quite above the general mass of humanity, even though a close application to the voice of the Teacher has not been carefully heeded. This may and will be demanded to give an assurance of harmony with the spirit of God, and so allow them to be called the children of God.

If the darkness has been partially dispelled, we may begin to run our heavenly race and not become weary, and we may walk and not faint. If we can be so fortunate while on this pilgrimage as to be learning the great lessons of the Teacher, our time may not have been spent in vain. This education must include all that is for the moral and spiritual good of mankind. To fail in this is to fail in the direct object of our mission, and to become a class of angular Christians who are more concerned about some religious formula or some outward observation, than we are about our own personal discipline.

In connection with this too much care can not be exercised over the language that we use from day to day. Not only profane and obscene words should be avoided, but words that influence toward that which is profane or even vulgar. A Christian who indulges in carelessness of speech must be making a sorry use of his privilege. This care should extend not only to man, but with equal care toward all of God's creation. Not even a horse or a dog should be forced to hear unchristian words from a Christian mind.

In this way the lessons of the Teacher may be wrought out for the good of the many, and the light that has been received from God be made to shine on the pathway of many a weary pilgrim.

TOIL AND WIN.

"It is God which worketh in you both to will and to do of his good pleasure."—PHIL. ii, 13.

Mr. LEBANON, N. Y.

1. Would'st thou stand in triumph with the brave, And wear the laurel wreath of praise?
 2. Would'st thou wear in hon - or ves - tal robes, And dwell in light of per - fect day?
 3. Would'st thou live in har - mo - ny and love, A - part from strife of sin and woe?

Would'st thou share the treasures of the true, The recompense of righteous ways? Then
 Join - ing in sweet mel - odies of song, 'Mid beauties that will not decay? Then
 Give thro' faith the sac - ri - fice required, The heaven of heavens to know. Con -

toil for the gain - ing of the prize, The bless - ing of the earnest heart:
 take not for wear - ing garments old, The spot - ted folds of sin and shame,
 trol ev - 'ry passion of the mind, Thy rest - less tho't sub - due in pray'r.

Ef - fort alone will for thee obtain, The substance of the bet - ter part.
 Wash, and be cleansed by the living truth, Thus merit what thy soul would'st gain.
 Bright is the goal that thy winning waits When endless peace thy soul may share.

THE MANIFESTO.

MARCH, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

January.

	Thermometer.	Rain.	Snow.
1894.	25.52	$\frac{1}{8}$ in.	27 in.
1895.	23.36	$\frac{5}{8}$ "	15 "
Highest Temp. during this mo.	52	above 0	
Lowest " " " "			10 below "
Number of rainy days	" "	" "	4
" " snowy	" "	" "	8
" " clear	" "	" "	10
" " cloudy	" "	" "	9

C. G. Reed.

Center Family.

Feb. 1895.

WE the people of Mt. Lebanon have for the last few days been experiencing one of the severest storms in many years. The snow continues to fall, although the wind has abated somewhat just at present.

Water-works have given us more trouble than usual owing to the intense cold wave that struck our Village on Tuesday the 5th

inst. the next day the mercury fell to 18 deg. below zero and our hands have been full ever since in caring for the premises. This cold and blustering weather has made some of the people wish for a more genial climate even to be tormented with mosquitos and gnats and other pests incident to tropical climes.

Next Thursday morning two Brethren of the fraternity, Henry G. Hollister of Watervliet and Andrew D. Barret of Mt. Lebanon leave for Florida to make some initial preparations for a home for those who wish to migrate and we trust they will be abundantly prospered in the undertaking. General health of Society good.

Timothy Rayson.

North Family.

Feb. 1895.

"As the fire-fly shines only when on the wing, so it is with the human mind, when at rest it darkens." At this time we mentally take a trip to our different communistic homes; unperceived we take a visionary peep into them, and what do we see and feel? a physical, mental and spiritual activity that seems to say, inaction brings stagnation; while work—earnest, soulful work that strives ever for the highest and the best, awakens sleeping forces and eradicates evil.

Are not "the powers of the world to come" already upon us? and are we prepared to receive them? We have another cry from "Macedonia." The Unitarian minister of Pittsfield, nine miles distant, has again invited us to hold a meeting in his church, where we shall set forth our faith, principles and life. Regardless of that visible mountain of difficulty over which we must pass, that rears its snow-white peak in bold defiance; and of the thermometer which now holds its own at sixteen below zero; regardless of that conservative element that clothes with the garments of self-righteousness the people of a wealthy city,—we have determined to go, and preach the everlasting gospel of purity and unselfishness. How much the

world needs such a gospel! We hold the meeting Feb. 17th.

Brother Walter Shepherd, greatly loved and valued by all, leaves us to make his home among the dear friends of Enfield, Conn. This is not a voluntary sacrifice on our part, but what is our loss will be their gain, for no one can come into the sphere of his high-toned moral and spiritual nature without being "lifted up" also.

Sunday, Feb. 3rd, our beloved Ministry attended with us a season of spiritual communion. Truly the sword of the Spirit has hewn down all the idols of self in their hearts. Their lives of sacrifice and devoted service to others, are as guiding, shining lights to all; genuine goodness can not be hid under a bushel.

We have recently received a letter, from a man living in Nebraska, who, several years ago painted for this village; he writes, soliciting aid for the suffering poor of that state. He gives a heart-rending account of their condition, which is actually approaching freezing and starvation, occasioned by the failure of crops. He tells of instances where supplies have been sent to them, but unable to pay the freight required, the railroad companies retained the goods. How long must a betrayed people submit to the tyranny and greed of soulless corporations! How long will gold crush out, not only the love of God, but all human instinct! Willingly would we stretch forth our hands to help, though it may prove but a drop in the bucket. Do we not all need an awakened intelligence in these times?

Annie R. Stephens.

Shakers, N. Y.

North Family.

Feb. 1805.

THE increasing length of daylight which at present is quite perceptible reminds us of the approaching spring time which is advancing rapidly, crowding out old Winter with his boisterous weather. "How swiftly time is passing!" Soon the seed-

time will be upon us with the farmers and gardeners busily preparing the soil and sowing the seed.

The Feb. MANIFESTO came laden with so many good essays that it is difficult to draw the line and say which is best, but we wish to thank Sister M. J. Anderson for "Public Spirit." To consecrate the powers of mind and body unselfishly to help those around us, satisfied with the reward of doing good is perfect service.

Working in a humble sphere requires a higher development of the spiritual life than to give vast sums in a manner that draws forth the plaudits of the multitude. That there are those who are able and willing to give their life services to doing good proves to us that beneath all the selfish forces that largely dominate humanity there is a spiritual principle that will eventually evolve the Divine brother and sisterhood of the race. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

It is a pleasant passtime to review the beautifully illustrated catalogues of the seedsmen as they come to our table. The luscious vegetables and beautiful flowers there displayed make one forget the winter time. To gardeners who are looking for tools best adapted for all general purposes of garden work whether hand or power we can heartily recommend the Planet Jr. goods. Having had twenty years' experience with this firm we have found them very satisfactory.

A careful examination of the fruit buds of the peach up to date (Feb. 4th) proves that they are largely destroyed. The mild weather of early winter caused the buds to swell, for in a dormant state the peach can stand a lower temperature than we have yet had, safely.

What a desirable thing to cultivate the habit of looking on the bright side of life. At best tribulations will come, and they are the disciplinary forces that chasten the soul for the higher life. Then let patience have her perfect work.

Hamilton DeGraw.

Shaker Station, Ct.

Feb. 1895.

"LET us govern our passions with absolute sway, and thus grow wiser and better as life wears away."

It is our privilege to grow purer, better, more true and loving, so let us make the most of life and its possibilities for good. Each moment of time is valuable, and now is the accepted time. The years are made up of months, weeks, days and hours and it is for us to improve them the best we know how. Pleasant and peaceful is the self-denying path and peace reigns with those who are pure. It is a great mistake not to fill up the spare minutes with something useful. While the world is advancing all around us we must not stand still. Let us cultivate the soul as well as the land, it will be a profitable investment. We must rise to higher degrees of goodness, not only to do better farm work, but to cherish better purposes of soul culture and make our influence felt for good.

How much happier we become when we feel that God is shaping our lives, and we are content to let Him, just lying passive in his hands, knowing that not one more sorrow or trial comes to us than we are able to bear, and that every cross and affliction is for our eternal good; and how much peace it brings to us if we yield our entire will to his blessed keeping.

Every day brings with it many opportunities to learn truth, to shun evil, to do good, and by these means to lay a foundation for a spiritual character.

"Bank notes were first issued in China as early as the ninth century, when the art of printing was unknown in Europe."

"Platinum has been drawn into smooth wire so fine that it could not be distinguished by the naked eye, even when stretched across a piece of white cardboard."

* * * * *

A good hen should pay all her expenses and three dollars besides in twelve months. A Sunshine should be admitted into the

poultry-house whenever possible. With fowls as with other stock, the best feeding is a generous diet regularly given. Generous feeding means generous laying. Profit is the keynote in poultry growing, and the quicker an unprofitable flock is disposed of the better.

Daniel Orcutt.

Harvard, Mass.

Feb. 1895.

THE first of this month is the coldest weather we have experienced this season. To-day the 6th the most blustering, mercury 14 below 0. According to prognosticators this is to be the coldest and most stormy month. So far the mercury has hovered around 0 most of the time. But if all without is secure, and our hearts are warm with Christian love and charity, what matters the storm? only that the poor and destitute must suffer.

This touches the heart of every sympathetic Christian. Then there are those who "go down to sea in ships." What must their sufferings be in such storms? But would there be as much suffering, if fathers would cease robbing their homes to obtain that key which unlocks the doors to destitution and misery? How much better that our abodes should be opened by that key that unlocks the gates of paradise.

Sleighing excellent, which the farmers delight to improve in logging.

Our aged people endure the inclemency of our rough New England winter very well. No illness in Society at present, and hope we may live so wisely and be so protected that all may be well with us.

We remember all our sister Societies and pray God to bless and prosper them.

Marcia M. Bullard.

Shirley, Mass.

Feb. 1895.

THESE are days to be remembered. February 6th, the thermometer marked 15 below zero. Yesterday the 7th the weather moderated somewhat, so that we

could have an old-fashioned snow-storm this a. m., the 8th, which has made it very difficult to get about in any shape. The snow-plow was heard go by on the R. R. a short time since, proving that we are not entirely shut off from communication with our gospel friends in particular, or the outside world in general. There seems to be a great correspondence in all the elements—natural, spiritual, physical, social, moral and political, and what shall the end of all these things be?

Where are the *Wise Men* to tell us? on whom we can rely!

Loud-mouthed demagogues are plenty—is there any better way, than to so live, that we can justly claim a right to the promises of God, applicable to the order in which we are called. They are many and cheering, amid all the changing scenes and storms of life, and we seem to have need of all the courage and energy they are calculated to inspire. May we not fail in the day of trial.

We are enjoying a good degree of health generally. Next winter's wood well under way so that when spring opens—(as it soon will) we shall not be far behind, at least. We are glad to hear the good words that come to us from month to month in THE MANIFESTO, or in other ways, and desire to have our love and prayers mingle with those of our gospel relation, so they may arise as grateful incense before our Heavenly Father and Mother, and the Hosts of Heaven, whom it is our ambition to join, when earth's labors and sorrows are ended. With some of us, the time can not long be delayed, but we intend to keep our armor bright, and "never give up the ship."

John Whiteley.

East Canterbury, N. H.

Feb. 1895.

SINCE our last we have secured the ice harvest which is thought by some persons to be one of the important things of the season. Not less than 103 tons was se-

curely packed in the ice-house, and this of excellent quality and not less than sixteen inches in thickness. At the present time there is a great scarcity of water in this part of New Hampshire and some farmers are obliged to drive their stock not less than half a mile to procure the much needed supply.

Our reservoirs have failed us and we are really suffering from a water famine. All that is used for domestic purposes must be pumped from the wells and carried in pails to all places where it may be wanted. As all our Laundry work and our machinery for knitting and for printing are dependent upon steam power, we are forced to shut down and wait patiently till the arrival of a few warmer days, as the melting of snow and ice does not progress very rapidly when the mercury is 16 deg. below zero.

The water for some one hundred head of cattle is hauled from a pond at a distance of about one half a mile and after being turned into the trough is warmed by a very curious stove that is placed in the trough, mostly under water. All the water that the cows drink through the winter is warmed in this manner, and the herdsmen consider this arrangement a very valuable acquisition. The 100 tons of ensilage is not quite all gone, as it has been used very sparingly the past month, and only fed to special animals. Fifty-nine gallons of milk from a herd of twenty-three cows is carried to the dairy each day.

We have had nearly a week in which to study the freaks of the blizzard. The wind whirling around the buildings, trees and fences, piled the snow into huge drifts and for several days made all traveling a matter of much anxiety.

H. C. Blinn.

Enfield, N. H.

Feb. 1895.

OH! for a thaw! Scarcity of water for power purposes, makes us fearful of a lack for domestic use. We have had no

thaws nor any rain for two months and everything is either dried or frozen up. Mascoma Lake is five feet below the top of the dam, which is as low as it can be drawn. We are glad that it happens in winter, as the same conditions in warm weather might be dangerous to health.

The zero weather has made bad work with the water pipes, as well as large holes in the woodpile. Last month we sent a small donation of clothing to the sufferers in Nebraska.

We are glad to see THE MANIFESTO is still flourishing and full of good things. We wonder though, sometimes, where some of the old contributors are. We appreciate every new one however. Long live THE MANIFESTO!

G. H. Kirkley.

Alfred, Me.

Feb. 1895.

TIME well improved does not move with "leaden wings." We were so busy at the time that Home Notes should have been written that the day passed by before we were aware of it. It is true there was not much to write about. We have completed the ice-harvest and the wood-pile in the door yard is steadily growing larger. The weather is very mild.

Candlemas day was overcast, with no sun to make a shadow for the badger or woodchuck to scare him back into his hole and according to the good old sign the worst of the winter had passed. But we have to learn that all signs fail sometimes as this one did. Tuesday the 4th was a stormy day and Wednesday was stormy, more stormy, most stormy, with the ther. at 16 below zero in the morning, 7 deg. at noon and 8 deg. at evening, with a wind that could well be called a blizzard. Fires in some of the cellars became necessary to save vegetables.

After reading the accounts in the papers we still think Maine a good place to live. We can hardly say as they do at the North family, Mt. Lebanon, that we have been free from colds because we are not

strictly vegetarians, although we yet hope to be. No one has been confined to the house long.

Our term of school, 14 weeks, will soon close. The change from the district to the town system adds somewhat to our school term.

Our Ministry go to New Gloucester the 15th inst., having tarried with us eight weeks. May health and prosperity attend them. Let not the standard be lowered, but preach the gospel proclaimed by the Christ and Mother Ann Lee, which will save to the uttermost all who obey.

Fannie Casey.

South Union, Ky.

Feb. 1895.

HE said to the snow, be thou on the earth,—and here it is in beautiful white, covering the earth for more than a week, and keeping it warm from many a chilling blast: sent by Boreas from his arctic home.

Such a change in climate is delightful when accompanied by a clear, blue sky, and a calm, still atmosphere. It is so agreeable to have a universe of sky and snow, once or twice in a decade of years.

Frost and snow kills many a deadly germ in the soil and atmosphere; and while it purifies the one, it fertilizes the other, a gift and provision of nature for the welfare of the human race who are made in the image and likeness of their Creator.

The health of our Society is reasonably good, for it could not well help being otherwise, being endowed as we are with a full supply of muscular energy, a force which is very useful in many an occupation. Now as some of our eastern Brethren are out prospecting for a more genial climate and fertile soil than they possess in their northern homes, let them not forget to give our zone a thorough examination and blend their mental culture with our muscular energy, and we will have a Society that will be a beacon upon a hill.

James Carr.

[THE following article was received from our beloved Elder Watson too late for insertion in the January MANIFESTO, but we take pleasure in receiving even this notice. The dear Elder at the present time is suffering from loss of sight to that extent that he is unable to read what he has written. Ed.]

Union Village, O.

Jan. 1895.

WITH the New Year comes our Society Monthly. It is always rich in sentiments and this number especially, bringing the glow of fraternal love and gospel union, so pleasant in this holiday season and so warmly expressed particularly in the "Home Notes." Realizing this seems to suggest this word of counsel. "Go thou and do likewise," as every additional brand though ever so small, adds to the genial warmth. Hence, these few lines of home, comforts our dear gospel relation.

"O how I love those precious gifts
That flow in our communion
Though times may change, we are not left,
We still support our union."

Ours is a farmer's home depending upon seed-time and harvest for our temporal support, which during the past season have been quite good and the drought has seemed to effect our crops less than it has some of the farms about us. Our garden, however, has suffered very severely, from which we harvested about 200 bushels of quite good potatoes. The past season was mild and remarkably pleasant until about the 10th of January, when the mercury went down to zero and one morning to 10 deg. below, and with but little snow on the ground.

We shipped 50 hogs to market a few days since, weighing in the aggregate 13200 lbs. We also had 4000 bu. corn, 3650 bu. of small grain, 75 tons of hay, 40 cattle and 144 swine.

Wishing all contributors to this department and all whom they love a realization of the kind wishes so warmly expressed, for the holiday season, we would tender a like greeting of gospel love and fraternal sympathy.

February came in fair but cool. Wood-

chuck day was unusually bright all day. The children seem to think that if the sleeper came out at all, he must have gone back to his hole under the conviction that he had better stay there a few weeks longer

We are having a remarkably long season of cold weather, the thermometer touching zero and then up to 20 degrees. Brethren are busy preparing the fire-wood. There is but little manufacturing done in the Society, except shoemaking. This is conducted by our good Elder Thomas Mann. We have two inches of snow.

Watson Andrews.

White Water, O.

Feb. 9, 1895.

YESTERDAY morning the mercury stood 14 deg. below zero, and this morning 10 below. We have had very cold weather for about six weeks. I do not know but that we had better think about moving to some sunny, southern climate.

H. B. Bear.

Sabbathday Lake, Me.

Feb. 1895.

OUR winter can not continue a great while longer, for here it is Candlemas day, and we have not seen the sun but it has been clouds and storm all day. Now if the old saying is true, "Winter is gone and will not come again." We have had but very few hard storms, but there is a great deal of snow on the ground and the Brethren are improving the opportunity, hauling out the big logs from the pine woods.

Br. Henry Green of Alfred is with us this week assisting in getting out the poplar strips from which the Sisters make their basket work. Our Brother Henry is always welcome here and his coming this time has especially gladdened the hearts of the children as he has brought them the present of a chair swing which will be erected under some shady tree. Thus

they are anticipating a great deal of pleasure, for the coming summer.

The integrity and fidelity of Br. Henry is widely known at the Summer Resorts of New England, where he spends the season, making sales of the fancy work for this Society and Alfred. He is a noble representative of our Order of life.

The Sisters have woven some very pretty plush rugs which will find a ready sale when the season opens.

School is still in progress and will continue for some weeks yet. We record a successful term with twenty-two pupils.

Ada S. Cummings.

FLORIDA.

By Henry C. Blinn.

A LETTER from the Brethren of Mt. Lebanon, states that the Societies of Mt. Lebanon and Watervliet have purchased some 4400 acres of land in Osceola County, near alligator lake. The property is now being fenced in and we hope in the near future a residence may be built and a family of Shakers engaged in tilling the land. Until then we may not know fully, either of the land or climate.

At present the reports are very diverse. Some think they can grow all kinds of fruits and vegetables, while others say that the number is very limited.

Br. Alonzo Hollister who is in touch with the Koreshan colony on Estero Creek, writes that they "had on December 25th, string beans, green peas, onions, radishes and sweet potatoes fresh from the garden, and time enough to plant again and have another good crop. They also have fish, clams, oysters, honey and chickens."

Another writer who has been a resident in Florida for several years says "they have flies, fleas, mosquitos and snakes. That there is but little fertility in the soil. You can not raise a hill of beans without fertilizing. We have no grass on which to pasture horses and cattle. It will not grow as the sun is too hot and burns it up."

What a wonderful margin all these

views give us for conjecture. It may be about Florida as it was about the land of Canaan. The company that Moses sent on a tour of inspection did not all see exactly alike, and while some reported favorably, the others did not. The land owners in the state of Florida may sometimes be influenced to see quite differently from a disinterested person and hence, the conflicting statements of honest, honorable men.

This writer also says that he has not eaten an ear of green corn since he entered the state, and he has been a resident ten years. "The corn will not grow in Florida." By and by we shall understand more fully all the ins and outs of the "Land of Flowers" and then may write of Florida as it really is.

Since writing the above we have received the "*Florida Times Union*" with a request that we notice the letter of JOHN H. WELSH, having reference, to the cold wave that passed over Florida in December last. He says, "I have talked with five of the most extensive orange growers in the state. One whose orange crop is 50,000 boxes. "We lost the greater part of our oranges, but I do not think we will lose any bearing trees." Another says, "I will lose considerable tops, but no trees. One thinks he will lose 20 per cent in trees and fruit. The actual loss has fallen upon owners of young trees and nursery-men.

"The loss on lemons was larger than on oranges, but I do not believe many trees are absolutely killed. Quite a number of the planters say that their loss will be slight. I am frequently asked by northern farmers looking to Florida as a home; —What can you raise in Florida besides oranges? To this I make answer, one of my neighbors, Mr. Benjamin Sutton tells me he cleared, the past season, on strawberries at the rate of \$400 per acre. Another raised 640 bushels of sweet potatoes per acre. Florida grows practically everything grown in the United States, and is the natural home of the industrious agriculturist." A writer from Thonoto-

sassa, says that "the orange trees are sprouting out and in a few days will be green. Just how bad the young trees are hurt, can not be told yet." A writer in Eustis says,—"Vegetables are coming in again, and doing well. If frost will only keep off, truckers may be happy yet." Eustis is in Lake Co. and may be some 160 miles below Jacksonville. But as the frost fingers have already touched the dear friends at Estero Creek, in Lee County, it may be difficult to escape its presence in any other part of the state.

East Canterbury, N. H.

ACROSTIC.

By Mary Ann Walker.

Let us love one another for God is love.—
1 John, iv., 7.

O Lord give me understanding according to thy word.—Psalms, cxix., 169.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—
John, vi., 47.

Every good gift and every perfect gift is from above.—James, i., 17.

This is the promise that he hath promised us, even eternal life.—1 John, ii., 25.

Honor all men.—1 Peter, ii., 17.

Every valley shall be exalted, and every mountain and hill shall be made low.—
Isaiah, xl., 4.

Let your conversation be without covetousness.—Heb. xiii., 5.

One Lord, one faith, one baptism.—Eph. iv., 5.

Resist the devil and he will flee from you.—
James, iv., 7.

Do all things without murmurings.—Phil. ii., 14.

Alfred, Me.

FATHER, take me to thy care,
In thine arms, O take me.
Let me lie and rest me there
Till thy voice shall wake me.
And when thy voice shall call me,
To rise and come to Thee,
Thine arms are still around me,
I shall in glory see.

Mary Agnes Leavens.

A poem written for the occasion and read in The Young People's Meeting, Feb. 3, 1895.

HOME.

Isabella Russell.

What pleasant memories cluster round
The enchanted spot, our childhood's home
No matter where in after life
The heart may turn or footsteps roam,
There lingers still a cherished thought
We cannot break the magic spell.
Instinctively we're carried back
To that dear home we loved so well.

Once more we tread its hallowed soil,
Once more we breathe its balmy air;
The joy and gladness who can tell
That filled our world so bright and fair,
Ere yet the changing scenes of time
Had made its impress on the soul,
While innocence and childish mirth
Held over us its sweet control.

What cared we then for grief or pain,
At most 'twas but a passing day,
For when the glad to-morrow came
'Twas gone, had vanished far away.
And in its place new joys arose,
Created by our magic skill;
We somehow had the faculty
Of changing fate at our sweet will.

We loved the birds and bees and flowers;
We loved the sunlight's cheering rays;
We loved to walk in shady bowers;
O these to us were happy days.
The waving grass on yonder plain,
The murmuring brook with music sweet,
Are interwoven with a charm
That helps to make our life complete.

The placid lake we see it now,
As in the days so long gone by;—
The trees upon the mountain top
Seem almost reaching to the sky.
And thus our childish fancies weave
A web of thought so pure and grand,
That in our lives they wield a power
We do not, cannot understand.

Perhaps symbolic of that home
To which we turn in faith and prayer,
Where dwell our friends who've passed be-
yond

The ken of mortal pain and care.
Whose gentle influence o'er us steals
Like dew upon the thirsty flower,
While we, unconscious of its source
Are gulled by this unseen power.

O what a grand and noble theme,
Inspiring heart and brain and hand,
To work with unremitting zeal
For God and home and spirit land.
Convincing us that here and now

Are duties we should well fulfill,
For in that higher, better home,
Each deed shall count for good or ill.

Could any theme our minds engage,
Productive of more good than this,
Which bids us now commence a life
For present gain and future bliss.
O could we know what lies beyond
Our mental vision so obscure,
How joyfully the race we'd run
How patiently would we endure.

Life's ills along our pathway strown,
Intended only for our good,
And yet God's laws we oft ignore,
Because so little understood.
Then let us make our earthly home
A place where joy and peace abound,
Where Christian charity prevails,
Where God is praised and virtue crowned.

Where each one seeks the good of all,
In consecrated deeds of love;
Creating thus a heaven below,
Allied to our sweet home above.
Then let us sing the gladsome song,
In accents clear with music sweet,
Till all inharmony shall cease
And heaven and earth in concert meet.

Engfeld, N. H.

SPEAK LORD TO ME

Annie R. Stephens.

Speak, Lord to me and show
Thy law divine;

My inner soul would know
Thy will, not mine.

The carnal mind may shun
The cross, the light,

Again to Thee I come,
Lead me aright.

O, send Thy chastening grace
And holy fire,
Consume each darkened trace
Of sin's desire.

Serenely I will stand,
In armor bright,
With sword of truth in hand,
Defend the right.

Speak, Lord, Thy words repeat,
Give life, to-day;

Thy whispering voice so sweet
I will obey.

Though lingering shadows fall
Across time's vale,

If Christ is all in all
Strength will prevail.

Oh, when I walk in hope
And heavens' light,
In doubt I need not grope,
In error's night;
Perfect Thy grace in me
Thy power and life,
And make me one in Thee,
Through holy strife.

Mt. Lebanon, N. Y.

Death.

Eleanor Potter, at the Church family,
Mt. Lebanon, N. Y. January 21, 1895.
Age 82 years, 9 mo. and 21 days.

Sister Eleanor has for eighty years been
a loved member of our family. Virtuous,
intelligent and useful through a long life,
when the end came, she "wrapped the
drapery of her couch about her, and lay
down to pleasant dreams." A. J. C.

Sarah Small, at South Union, Ky. Jan-
uary 25, 1895. Age 84 years.

Eldress Sarah came to South Union at
twelve years of age. In early years she
laid her life down and devoted her all to
the faith she had chosen. At her dying
hour she said,—"Angels take me, do take
me." She was kind, patient, industrious
and pious.

John Atkinson at White Water, Ohio.
January 28, 1895. Age 83 yrs. 8 mo. and
17 days.

Br. John was one of the adventists who
came to White Water in the spring of 1846.
His testimony was always in favor of the
gospel taught and lived by Mother Ann.

Jacob Bauer, at Shakers, N. Y. January
29, 1895. Age 70 years and 7 months.

He made his earthly home one of cheer-
ful industry and contentment and none
knew him only to love and bless, therefore
he will be better fitted to begin enjoying
heaven at once. R. H.

Kate Hennessy, at North family, White
Water, Ohio. February 7, 1895. Age 56
years and four days.

Books & Papers.

DR. PARKHURST ON CLUBS.

DR. PARKHURST will pay his respects to clubs and club-life in his article in the next issue of *The Ladies' Home Journal*. "I consider the club," writes the great reformer, "to be one of the cleverest devices of the devil to prevent homes being made, and to sterilize and undermine them when they are made."

LATE LITERARY NEWS.

General Lord Wolseley makes a most important contribution to the literature of the China Japan war. In an article for the February *Cosmopolitan*, he discusses the situation and does not mince matters in saying what China must do in this emergency. Two other noted foreign authors contribute interesting articles to this number. Rosita Mauri, the famous Parisian danseuse, gives the history of the ballet, and Emile Ollivier tells the story of the fall of Louis Philippe. From every part of the world, drawings and photographs have been obtained of the instruments used to torture poor humanity, and appear as illustrations for a clever article, by Julian Haw; thorne, entitled, "Salvation via the Rack." Mrs. Reginald de Koven, Anatole France, W. Clark Russell, Albion W. Tourgee, and William Dean Howells are among the story tellers for the February number of *The Cosmopolitan*.

THE JOURNAL OF HYGEO-THERAPY; Feb. Contents. Primary Facts for Doctors; Phrenology; Anti-Vaccination; A public Benefactor; The Cowpox Merry go Round; Cow Tuberculosis Retrospective and Prospective; Letters from Absent Friends, etc., etc.

Dr. T. V. Gifford, Kokomo, Ind.

In the "Anti-Infidel Library" No 45, we have a very interesting Lecture by H. L. Hastings, that has been delivered in London, Eng. as well as in America. When a man gives his life to a worthy cause, with an unflinching purpose of doing good to humanity, he not only makes himself the friend of man, but also becomes the friend of God. The little work before me is illuminated by the genial spirit of the writer, and he has no hesitancy in telling how to meet the objections of the skeptics. Get the book and read it, and you will have learned many good and profitable lessons.

Address H. L. Hastings, 47 Cornhill, Boston, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for February more than fulfills the promises made in the January number. In variety, solidity and attractiveness of matter, as well as typography, it is thoroughly up to date. The Hon. John W. Goff is the subject of the opening phrenograph from a personal examination, by the editor, Dr. Edgar C. Beall. As the new Recorder of New York is a figure

of national interest this description of him will attract wide attention.

A Psychological Incident, by Jessie M. Holland, will appeal strongly to lovers of occult phenomena. Prof. Nelson Sizer gives a fine phreno-biological account of the late distinguished Prof. John S. Newberry, and contributes also six pages of excellent illustrated matter to the Child Culture department. Mrs. Charlotte F. Wells sketches the career of the eminent Spanish phrenologist, Don Cubi I. Soler. Spurzheim as Organizer and Teacher, by Dr. H. S. Drayton, is valuable phrenological history.

The departments of Hygiene and Anthropology contain the usual variety. Character sketches from personal examinations, of Emma Goldman and Marie Louise, two well-known anarchists of New York, with portraits form one of the striking features in this issue. How to Prevent Dishonesty in Banks (illustrated,) with a lesson in the physiognomy of the eye, with two beautiful drawings, are among the leading editorials.

EXCHANGES.

THE WORLD'S ADVANCE THOUGHT, edited and published by Lucy A. Mallory, Portland, Oregon. This paper is earnestly engaged in "The Unity of Humanity and the Millennium of Peace."

THE ISLAMIC WORLD, a pamphlet of 33 pages published in Liverpool, Eng., in the interest of the Mohamedan religion, and has found its way into a Shaker Village, as an exchange. From this work we learn that the "Koran is not only the standard for religious teaching, but it governs the daily life. It denounces evil speaking, covetousness and excesses of every kind.

THE CHRISTIAN STANDARD, of Cincinnati, Ohio is a pleasant exponent of the religious truths that are accepted by the church of the "Disciples." The church is largely represented in the western states. Iowa is said to have a membership of 40,000 and Ohio of 65,000.

THE TIMES is published in Manchester, N. H. The cause of temperance could have no better advocate, and we wish for it the fullness of success.

THE CHURCH MONITOR is published at Union Mills, Ind. G. F. Welcome, Editor. It is only 25 cts per year and contains much that is very interesting.

THE AMERICAN MESSENGER, is from the American tract society of New York City. It is a very interesting paper and has just entered its fifty-third year.

THE LIVING EPISTLE is edited by J. C. Hornberger and published at Cleveland, Ohio. It is an evangelical monthly and in the interest of Scriptural holiness.

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Thos Corbett.

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APRIL.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXV.
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Ecd. XI:1.

EAST CANTERBURY, N. H.

1895.

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Vol. XXV.

APRIL, 1895.

No. 4.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY. NO. 18.

MAY 19, 1863. A company of two Brethren and six Sisters ride to Bowling Green a distance of fourteen miles. While ascending a hill for the purpose of seeing the fortifications, a bolt broke under the carriage, and the company were all thrown to the ground. Six of the company were quite severely wounded. One Sister had her hand crushed, another a wrist broken and another was badly cut on the head and face. One Sister was brought home on a bed on account of serious injuries.

May 24, Sunday. Not less than thirty persons are seen in our field of strawberries. They come armed and so can not be driven away.

May 27. General Judah and family with a staff of twenty-five soldiers, and others, in all numbering about fifty persons, are treated to a very excellent, free dinner. A visit from a general of the regular army brings a measure of relief in these perilous times. Companies of lawless creatures are prowling around day and night, and are ready to commit any depredation for their selfish interest. Hardly a day passes that either the Federal or Confederate soldiers are not passing through our village. Some of these ask for or demand whatever they may want, while some are very kind to pay for all they receive.

It is difficult to tell who are our friends or our foes by their military dress, as the Confederates are quite often to be seen in the uniform of the Federals. As food is very scarce the whites or blacks will steal whatever may be found and the chicken house is quite a center of attraction. The slaves are now learning a new lesson, and as the masters or overseers are unable to keep a

close watch over them, these irresponsible chattels in human form are taking liberties with any property they may find and under cover of the night, make their way, a score at a time, into the free states or where they can be protected by the Northern soldiers.

Aug. 8. Two hundred soldiers pass through our village to-day on their way to East Tennessee. A company of some forty men and women leave the train at our station and come to the village on purpose to obtain some food which they understand we keep ready for any who may call. We told them the report was not correct and that we are not able to dispose of our property in that manner. As a deed of charity however, we give this large, disappointed company a free lunch, for which they express many thanks and then leave for their homes.

Sept. The government authorities have again taken charge of the railroad that passes by our village and are using it for military purposes. The lawless classes that dare to do as they may wish with the property of others, are putting the Officers to a great deal of trouble. Although they go about in small companies they are difficult to conquer. As strange as this may seem, two of the Brethren have been on a journey of two hundred miles into the southern country, with a span of horses and a carriage and return without the least harm. For this preservation we render thanks.

Several of the Brethren have been drafted into the United States' service, but have not yet been ordered into camp.

Dec. 31. A Brother goes to Bowling Green to inform the Provost Marshall that the Brethren will not report without further orders. The Marshall said they need not report, as he had just received a dispatch from Washington, as follows:—

TO THE PROVOST MARSHALL, BOWLING GREEN.

SIR;—If there is any religious Community within your district, whose conscientious scruples abjure war, or the payment of commutation fee, you will parole them indefinitely, still holding them subject to any demand from the authority here.

(signed)

E. M. STANTON,

Secretary of War.

Washington, D. C.

Dec. 30, 1863.

This is "good news and glad tidings" to all in our Community, as our call to follow Christ forbids our Brethren entering the army as soldiers, and we are anxious that the government should recognize the fact and give them an honorable release.

1864.

This year opens very much as have passed the last months. Soldiers are constantly passing through our village, but do not make us much trouble. The country is still infested with sneak thieves and robbers and it requires a

constant watch day and night to protect our property. Our neighbors are treated much worse than we are. Their houses are broken into, their lives threatened and their money all taken from them. These lawless characters do not seem to discriminate between Unionists and Confederates. It is money they want and they will risk their lives to obtain it. The negroes are still giving anxiety to their masters. Freedom sounds a little better than slavery, and the negroes are doing their best to find it. One southern woman came to our village in search of her slave. She had been very kind to him and gave him permits to hire out. This time he wanted to work for the Shakers and she came to the village to find him. The Brethren said they had not seen him. He was evidently looking for freedom.

One of our neighbors, a rich planter, informs us that two of his slaves left him last Sabbath while he was at Church, and have entered the U. S. army. One of them is very valuable and trusty and the man had no thought that he would leave him. "My farm," he said, "must be idle for want of hands to till it." [Indeed and this farm had better remain untilled, than that it should be tilled by human beings who will be treated like the brute beasts. Ed.]

In March, one of the Brethren made a trip into the state of Tennessee to sell garden seeds. On his return he related the following incident.

It was in the early evening and I was driving slowly through a section of woods, when a fierce-looking fellow presented a revolver and ordered me to halt. As I was powerless, I obeyed and the following conversation took place.

Guerrilla.—Where are you going?

Shaker.—To Latham's a few miles distant.

Guer.—What is in your wagon?

Shaker.—Garden seeds.

Guer.—Where do you sell them?

Shaker.—We have a market for them in the South.

Guer.—Where do you live?

Shaker.—In South Union, Ky.

Guer.—I don't know where that is.

Shaker.—In Shakertown.

Guer.—I don't know where that is.

Shaker.—It is on the State road fourteen miles west of Bowling Green.

Guer.—That'll do. You have a large mule in your team and a good-looking horse.

Shaker.—It is an indifferent team and the horse is lame.

The fellow then examined the horse's mouth.

Guer.—He is about eight years old.

Shaker.—The horse is nearer fifteen.

Guer.—This mule is a fine animal.

Shaker.—His leg has been injured.

Guer.—Yes, it may have been broken, but he is a good animal and some of these jay hawkers may gobble him up.

Shaker.—I can travel slowly but I should hate to lose them.

Guer.—You are going to Latham's to stay over night?

Shaker.—I am.

Guer.—Well, go on then.

I called at Latham's, but he was from home. A negro boy told me to drive in and stop; but he said the Yankees might take my horse. They were stealing all round here, they had just stolen two barrels of whiskey and a bale of cotton from his master.

Shaker.—I fear the guerrillas more than I do the Yankees.

Negro.—O da'll come ter-night an' steal der hosses.

Shaker.—Is there any place to hide the horse?

Negro.—Sometimes Massa hide dem, but dars de wagon an' den da'll break in der house an' make yer tell.

I concluded to put them into the stable and when Latham returned he would advise me. After waiting more than an hour the host arrived, and I told him of my trouble. He called the negro boy and told him to take the horse and mule and hide them in one of the negro huts and if any body came and asked where they were, he was to say he did not know, or he might say they were put into the stable and fed.

I soon retired for the night, but was suddenly aroused about midnight by the boisterous noises of some one or ones who had called for the master of the house. They were admitted and conducted up stairs to a room. They talked very loud, and I believed they were robbers and would demand my horses. I slept but little, and was out at the dawn of day, and as soon as the animals had been fed preparations were made to continue the journey. Fortunately I left the place without molestation and started for Dresden, Tenn. When within three miles of the village, I called at a house to see if I could stop till Monday. The man of the place was away from home and the woman was in trouble. She said that the guerrillas and Yankees had robbed them of their horses and of nearly all they had to live on. She said it was of no use to buy seed as they were unable to cultivate the land. I concluded to drive a little nearer to the village and try again. I called at a nice-looking residence, and the story of my last stopping-place was repeated. The man said they had been robbed of everything and had not a thing left on which to feed a horse, but if I could stay on such conditions I should be welcome. However, I concluded to drive on as the horses must have something to eat.

When near Dresden I asked a negro if the soldiers were yet in town. He said the soldiers had just gone away. At the hotel I met an old friend and he provided a safe place for both my horse and wagon. I subsequently

learned that both houses where I had called were broken into and robbed that same night. After disposing of my garden seeds, I was fortunate enough to reach home in safety.

Through the whole of this year there was but little rest to be found. Although the Southern army did not march through the state as formerly, yet hardly a day passed that the Shakers were not obliged to provide food for Union soldiers and for those who fiercely demanded it. On some accounts the country was in a much worse state and the people suffered more than they did during the invasion of either the Confederate or Union army. There was no hour of safety, day or night. To forcibly enter a house and demand your money, or whatever they might choose, was of daily occurrence. Breaking into the houses at night was so common that it deprived many of their much needed rest.

Many years will be required in this part of the country before the ruinous results of the war will have passed away. It has been an ordeal that one would not care to pass through more than once in a life time. Yet South Union with all its suffering has been especially protected. The civil government has kindly recognized the religious principle that governed the lives of the people, and acted accordingly, and it was through the care of an overruling Providence that we were protected from harm during this furious storm of the worst passions of the human mind.

(The End.)

[*This essay was read at a recent meeting at Unity Church, Pittsfield, Mass.*]

TRUE SPIRITUALISM.

By Anna White.

IN a recent issue of "The Banner of Light" we read of spiritual manifestations in an Episcopalian home a few miles from this city; the medium being a girl twelve years of age who is living with this Episcopalian minister's family. It is reported that she evidently possesses the gifts of clairvoyance and clairaudience to a remarkable degree, and as is frequently the case in the experience of the Spiritualists her descriptions of the manifestations taking place in her presence is substantiated by an absent medium, thus making assurance doubly sure. To us among whom spirit manifestations occurred some years before the Rochester rappings, this phenomenal phase of spiritualism is very interesting. It is one among many prophecies given at that time, which are being fulfilled to the letter.

Modern spiritualism originated in the Shaker Order, in 1842 and it continued to work a most marvelous work for seven years. Then the ruling spirit informed us that the class of spirits that had been with us, were going out into the wide world and there was not a palace or cottage that they would not

visit. It was four years before they commenced operations at Hydesville, N. Y. How their predictions have been and are being actualized, through the nations of the earth, you need no information.

Phenomena is to the unbeliever the foundation of spiritualism, without it there would be nothing upon which to construct its philosophy, and he who attacks phenomena, strikes at the cause itself. One good "test" is worth more in convincing the skeptic of the truth of spirit return and the soul's continued existence after the death change, than all philosophy and theories ever preached or taught by man. True phenomena first, then the grand philosophy. That is for the unbeliever, mind, not for the believer.

John the Revelator says, "I saw an angel come down from heaven, having great power (from the Spirit world,) and the earth was lighted with his glory." Now although this angel "had great power," the earth though lighted was not saved. Is not that Spiritualism? Look at the exhibition of weakness and wickedness among the various mediums; many, like the priests, "preach for hire and divine for money." Like leaders, like followers; yet, where is the theology—the creed and dogma in Christendom that can stand before Spiritualism? And again John says I heard another voice from heaven—the Spirit world, saying "Come out of her my people that ye be not partakers of her sins, and receive not of her plagues; for her sins have reached unto heaven"—the churches—and God hath remembered her iniquities, the Inquisitions of the great Catholic Church, and her persecutions of the Protestant Church her daughter, and man is remembering them too; we hope Americans will never forget them and let Christianity into their secular constitution.

The only people who obey that voice are the Shakers; though we are in the world we are not of the world, even as Jesus, his disciples and the pentecostal Church, were not of the world. We constitute a new order—a new heavens—and the light shining upon the new heavens, like the sun upon the moon, is creating a new earthly order or state, "wherein shall dwell righteousness" in earthly things. A right to be born right; where marriage will be used only for propagation and not abused by the indulgence of inordinate desires, resulting in acts of lust, followed by infanticide. Where woman will be man's peer in all things, ruling by right, and not by consent. Where land will be nationalized, each man and woman having a homestead of their own. Where education will be national, all children be equally educated in industrial schools and the schools be self-supporting. Where peaceable arbitration will take the place of the sword. The "swords will be beaten into plowshares, and the spears into pruning-hooks, and the nations will learn war no more," and "man to man the world over will brothers be." That condition you will say is Utopian, that will be the long looked-for Millennium. Even so; "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

There needs to be an opening for the Christ to enter; and what if he should enter your city to-night? Are there not some who would feel like calling upon "the rocks and the mountains to hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb?" Would not the tables of the money-changers be overturned and those cast out that bought and sold? "Make not my Father's house an house of merchandise." Look at your saloons—great giant tempters of the youth, the youth that are to be our future presidents to enact our laws and control our government: Prohibition does not remedy the evil. The front doors may be closed and the protest on, still intemperance runs riot. And what of those other dens, those horrible dens, not only found in the city slums but on the wide streets, where fine carriages roll with their miserable inmates to palaces, magnificent without, but within are full of corruption and full of crime—hot-beds of lust. "The social evil strikes at the fountain head of true progress; it paralyzes the conscience and demoralizes the soul. Rend this veil of the flesh assunder as the Shakers have done for nearly two hundred years and are doing at the present and there is no retreat for the accused or the accuser only in the light, in the truth.

Spiritualism with us is as a means of salvation from the gigantic sins of the world, and from "the little foxes that spoil the vines," the virtues. Therefore we hail every movement of this kind wherever we see it, as a preparatory step toward the consummation of the Kingdom of Heaven in earth.

I wish to call your attention to an article in the Dec. No. of "The Arena," published by B. O. Flower of Boston, entitled "The Well-Springs and Feeders of Immorality." That opens up a chapter of events which are daily occurring in private and in public life that are alike disgusting and alarming.

Were it not for the prophets and prophetesses and the Witnesses of Truth that raise their voices as a protest against the hideous monsters of vice grown bold in infamy and crime, we might hang our heads as bulrushes with no hope of the morrow. But hear the clear bugle notes as they follow one after another from the inspired poet, James G. Clark.

I have come, and the world shall be shaken

Like a reed, at the touch of my rod,
And the kingdoms of time shall awaken
To the voice and the summons of God;
No more through the din of the ages
Shall warnings and chidings divine,
From the lips of my prophets and sages,
Be trampled like pearls before swine.

Ye have stolen my lands and my cattle;
Ye have kept back from labor its meed;
Ye have challenged the outcasts to battle,
When they plead at your feet in their need;

And when clamors of hunger grew louder
 And the multitude prayed to be fed,
 Ye have answered with prisons or powder
 The cries of your brothers for bread.

I turn from your altars and arches,
 And the mocking of steeples and domes,
 To join in the long, weary marches
 Of the ones ye have robbed of their homes;
 I share in the sorrow and crosses
 Of the naked, the hungry and cold;
 And dearer to me are their losses
 Than your gains and your idols of gold.

I will wither the might of the spoiler,
 I will laugh at your dungeons and locks,
 The tyrant shall yield to the toiler,
 And your judges eat grass like the ox;
 For the prayers of the poor have ascended
 To be written in lightnings on high;
 And the wails of your captives have blended
 With the bolts that must leap from the sky.

The thrones of your kings shall be shattered
 And the prisoner and serf shall go free;
 I will harvest from seed that I scattered
 On the borders of blue Galilee;
 For I come not alone, and a stranger—
 Lo! my reapers will sing through the night
 Till the star that stood over the manger
 Shall cover the world with its might.
Mt. Lebanon, N. Y.

Correspondence.

BANGOR, ME. DEC. 23, 1894.

ELDER HENRY;—I was thinking to-night perhaps you might imagine I had forgotten to send my yearly subscription for THE MANIFESTO, but I have been very busy in various ways since I wrote you last so I could not seem to get around to it. To-morrow, I am going to send you seventy-five cents in postage stamps, nothing preventing. A most eventful year has nearly closed its evolution and its revolution and we are about to enter a new year in which, according to all signs, there will be no less startling events than there have been in the one just passing out at this present time. All mankind and all nature seems to be in a terrible ferment. May it continue to ferment until it ferments all error, injustice, wickedness and wrong-doing from the human family.

Let the righteous raise the banner of liberty high in the heavens that all

may read its beautiful inscription; Freedom, Freedom to all those that are bound in chains of darkness and superstition. It seems to me that all the Heavenly host are working earnestly to liberate the children of earth from all the errors of past ages. The old car-wheels of progression that have so long been trigged by ministers and priests, have finally been removed and the old progressive car once more has begun to move on, and will finally grind all error to powder beneath its wheels and be blown away by the four winds of heaven.

In the Dec. MANIFESTO, Hamilton DeGraw, said I spoke the gospel truth, (not all are as frank to acknowledge it as he) the plain truth is what is needed in times like these let it strike where it may; he thinks I am entitled to some kind of a reward for what I said, but I am not, for my reward is always with me whenever I can say anything that will give another an impetus to go to work for the truth and the uplifting of humanity to a better condition. If the Shakers had used half of the money in spreading the gospel truth that some of their defaulting Trustees have absconded with and what has been lost in wildcat investments in the west to draw big interest on, in my opinion there would not be such a dearth among them as there is now. Stop trying to hoard and use your money freely for the spread of the light of truth, and it will return to you four fold after many days. Follow your motto, on THE MANIFESTO "Cast thy bread upon the waters" or else remove it, substitute, "we have been weighed and found wanting;" which would be more appropriate unless you follow it to the letter.

I would suggest that the Brothers and Sisters among the Shakers contribute their thoughts to THE MANIFESTO, if only a few words it will show they have a living interest in the gospel cause. It is the littles that make the sum of life; there are many persons in the Societies that are hardly ever heard from, that could write something of interest, if they would, that would be an impetus to some poor one of God's unfortunates of earth and perhaps lift him from the slough of degradation and misery to a higher and better condition. Do not be too much absorbed in the cares of this life; so much so that you can not give a few moments of time once a month for the elevation of your brother and sister that has not been as fortunate as you, in the knowledge of the truth. Let your light shine, do not keep it hid under a bushel. Now is the time to sow the good seed, much of the ground is ready to receive it and if you withhold the sowing you surely ought not expect to reap the harvest, if you do, you will be disappointed as you have been these many years.

The Shakers as a body, come nearer the teachings of Christ in practice than any other society that pretends to be his followers, they are infidel to all other religions; once they were a very progressive people, but after a while they became somewhat bigoted like other sects, thought they had all the truth there was to be had and became fossilized in this belief. It acted like a nar-

cotic that stupifies, and as it is one of the laws of nature that nothing can stand still, it has either to progress or go back from whence it came, so naturally the Shakers began to retrograde.

Each and every one has to fight his own battle and be responsible for all his short comings; there is no escaping it, so it behooves us all that have started in the true and heavenly way to ever be loyal to this beautiful spiritual cause. All that are strong in this blessed way of truth and justice can, from time to time, say some kindly word to those who are more easily discouraged; we can not conceive what good it will do. There is a wonderful power in a word kindly expressed. Let every one who has the good cause of truth and righteousness in heart make it manifest in his own way, not in some one's else way, for if you attempt to, you will invariably make a failure.

Let all strive to make heaven here and now, while on earth, not put it off for some future imaginary heaven. My motto is, to be good and to do good, not under fear of a future punishment by a revengeful God, or any expectation of a future reward by the same God for my good deeds done here, but because it is right to be good and to do good, for the happiness it gives now, and the reward which is always with me when I am being and doing good. This happiness and reward no one can take from me. If I am faithful and true to my honest conviction to the end, my reward will be with me through all eternity.

With these few scattering remarks I remain your brother in the cause of righteousness, truth and justice.

SIMON EMERY.

NEW YEAR'S THOUGHTS.

By George H. Baxter.

LIKE the sweet hosannas of the merry chimes that fill the air with melody so are the pleasant New Year's salutations, cheering weary hearts and making many a home circle brighter by its advent. What a powerful influence is born with the sincere heart salute of good cheer my sister, my brother or my friend. What a simple gift, yet how fraught with glad meaning when uttered to the weary, faltering soul wavering between the former resolution to patiently continue in well-doing, or sacrifice upon the altar of that innate natural craving for ease and self-aggrandizement.

Let each annual season herald its cheery signals. Let the cold philosophy capped with egotism that would criticise its beneficial results, pass beneath the sod of forgetfulness, while the lives of all mankind are brightened by the sunny ray of Christian kindness and brotherly love.

This year, like all that have preceded it, will no doubt bring its train of victories and failures, each day being rife with its joys and its sorrows; and

we must walk in life's path as we find it, resolved to "stand as the oak midst the tempest and storm;" sacrificing at no shrine save that of honor and truth. Oh, for the heart that is pure and free, daring all things, bearing all things for the truth's sake.

Well may we ask at the opening of the present year, what has the past yielded? Have not the unselfish acts of kindness borne the legitimate fruits of blessedness and soul justification? Do we not value the increasing wisdom that gives power to resist evil and rise superior to every temptation of the adversary that beckons us to partake of those pleasures that detract from the spirit the priceless gem of self-respect? Great must be the joy of that soul who is able to truthfully exclaim, "I know that Christ my Savior lives, I feel his power to-day."

This assurance gives renewed strength of purpose, making every duty to yield profitable results, while the mind is filled with that peace which passes human understanding.

Who shall say there is nothing new under the sun when we are constantly receiving new inspirations, new truths and new light to guide our souls heavenward. Shall the good old story of God's great love to man be forgotten? Shall we cherish less our brother's happiness and soul growth than we do our pet ideas and theories, that to the progressed mind and unprejudiced thinker may be even marked in their unreasonableness and inefficiency to meet the demands of the present generation? Is it in accordance with the life of Christ to become merely as echoes of the religion of past ages, trusting for salvation in the merits of those who gave their lives and all they possessed to lay the foundation of our Church of to-day? or shall we join hands with those whose motto is "onward and upward" and whose voices unite in singing,

"Ever changing, ever aiming toward a higher, better life,
Ever learning, ever earning is the good Believer's strife."

Enfield, N. H.

I LOOKED above, beyond, around
To find love's blossoms sweet,
I looked again, when lo, I found
Them lying at my feet.
I stooped to gather when I thought
How oft we look afar
For blessings that are nearest home,
For joys that dearest are. *S. J. B.*

As the sculptor chisels and polishes the marble in order to express his ideal; and the poet gives the beauty of his dreams in word pictures; so we must labor to express to others, the dignity of our inner self. *A. L.*

RIGHTEOUSNESS.

THE necessity of great and constant care is apparent in the continuance of any system that may have been inaugurated through the labors of interested and active minds for the promulgation of peace and prosperity of any of the family of man. Too much direct interest can not be exercised in holding all these temporal and spiritual blessings to an honorable standard, as it is a work that has already been planned for successful consummation. One writer in illustrating this very vital subject presents the case in a light so clearly that no doubts need be entertained.

"It only takes a few years to change the character of a church. If the converted men and women die off, and unconverted persons come in, or grow up, in a little while new methods and means are used, new results are sought, and the old paths of peace and blessing are neglected."

Whatever the treasure may be that has been obtained by earnest and consecrated labors, it becomes of corresponding value to the effort that has been made in reaching it. Treasures on earth or in heaven are held securely only by constant vigilance. If worldly riches have been obtained and the possessor fails to place them behind bars of iron or within walls of stone, they may at any moment "take to themselves wings and fly away," while the inestimable treasures of the kingdom of righteousness, which the hand of a heavenly Father so kindly bestows upon his children, may through neglect of care become moth-eaten, or ruinously consumed by rust.

For the obtaining of only an earthly interest we are told that a man will sell all that he owns, that he may buy a field in which to dig, and possibly in which he anticipates the finding of a precious pearl, and should he be as determined in securing the promise of everlasting life, he will as a resolute soldier of the cross of Christ, valiantly fight the "good fight of faith."

Neither the earthly nor the spiritual man can be assured of final success unless he works with untiring zeal to build and to hold what may be acquired. For us the foundation has been laid, and "other foundation can no man lay, than that is laid, which is Jesus the Christ."—1 Cor. iii., 11. The master workman was baptized into the divine spirit of his holy mission, and sacrificed his whole life that his followers might be led into paths of righteousness and peace.

Our Mother Ann Lee did no less. She gave herself no rest, day nor

night till she became assured that her mission of the love of God was in the ascendency, and that her life work was under the direct blessing of our heavenly Father and Mother.

The Elders who were engaged in the same work of regeneration with Mother Ann, and were baptized into the same spirit of practical righteousness, as was Jesus the Christ, worked with untiring energy to establish the gospel work in the hearts of the children of men. Like the disciples of Jesus, they had left all and entered into the narrow way that they might be able to attain unto eternal life. Their testimony was against the sins of the world, and clothed as they were with the "whole armor of God," they were assured of a full victory over all that was wrong.

These pioneers of the gospel work made the divine life as preached by the Christ, their life, and a power accompanied their word which carried conviction to the soul. Let your light shine, said Jesus, and these anointed workers in the cause of truth did let their light shine, and they were abundantly blessed of God in their temporal prosperity. Their faithful labors in the house and on the farm not only afforded them a sufficiency for all their daily needs, but enabled them to help those who were less fortunate.

Agreeably to the advice of Mother Ann, they gave their hands to honest and industrious toil, and at the same time consecrated their souls and all that they possessed to the work into which God had called them. A practical righteousness was their theme for inspiration, whether engaged in their daily avocations or assembled for the worship of God, the same spirit of devotion was manifested, which secured to them a fullness of all the blessings which God had promised to the faithful soul.

Through this a beautiful inheritance was obtained in the land, and the same has passed into our charge for faithful care and protection. If a continual consecration is the life of the gospel work; then there is in this a bright hope for the future. Shall we say there is now less need of constant care in the bearing of the cross of Christ? less need of a full consecration before God? less need of a baptism into the holy spirit, then we may as well say that we have gone from the "middle of the King's highway," and have left the path of uprightness for conditions that are more congenial to the spirit of the world.

The same warning that was given to the Churches by the Revelator, may with equal propriety be given to the churches of to-day, and a careful inspection may readily determine the position that each one occupies.

BEST GIFTS.

"They that turn many to righteousness shall shine as the stars forever and ever."—DAN. xii., 3.

CANTERBURY, N. H. 1892.

Fair - er than ru - bies and rich - er than gold, Are the gems of Christ's

king - dom I see, Wis - dom for service, and pow'r to up - hold Are

gifts most at - trac - tive to me. Clothe and be - deck me with

beau - ty and grace To win precious souls to God's way; To lead in the

light of his glo - ri - ous face, His will all my life shall bear away.

THE MANIFESTO.

APRIL, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. CO., N. H.

TERMS.

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" " six months, " "	.40

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

February.

	<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>
1894.	23.30	$\frac{1}{4}$ in.	25 in.
1895.	20.18	0 "	24 "
Highest Temp. during this mo.	52 above 0		
Lowest "	18 below "		
Number of rainy days	" "	0	
" " snowy	" "	8	
" " clear	" "	11	
" " cloudy	" "	9	

C. G. Reed.

March, 1895.

SURELY we need but a short measure to encircle the years. The months pass by so rapidly, that unless some important event is inscribed thereon, we hardly note their passage.

Would it not be a grand idea to have every month dedicated to some particular virtue; we could thereby note our progress in each as the years go by.

In November we are called each year to measure our blessings and our corresponding gratitude.

December is imbued with an intuitive desire to surprise some one into happiness. Then the finer elements of true Christianity seek to be forgiving and forgiven, if anything has created a dissonance where harps should play only the tunes of that sacred love which characterizes the true disciple of the Prince of Peace. And again December being the close of the year, every progressive mind seeks to square their accounts with God, and man, that the New Year may have no debts carried over to mar its pages.

January comes with its earnest appeal to make a better record than ever before, and each year we earnestly hope that our pathway is in spiral form around the mound of time, that at every round we may find ourselves a little nearer the goal of perfection which we hope to find at its summit.

We have thus a distinctive aim for three months, and when the other nine are equally blest we shall more readily mark our progress.

At our present writing old Father Winter's white wig still covers his head, nor does it seem likely to be suddenly removed, since it is added thereto every few days. Last year at this date the bluebirds and robins were with us; but we shall not look for an early spring this year as the excessive and extensive cold has so frozen the Northern lakes and rivers, that the winds blowing over them will for some time yet keep our temperature wintry like.

But the tedium of a long cold winter is enlivened by pleasant tidings from "The Land of Flowers," which some of our Brethren have visited and where some still remain. It is pleasant to know that we are peeping over the horizon into something new, even if it is a venture. "Nothing venture, nothing have."

It is also pleasant to realize as we do in our Society, that the foundation principles of our spiritual home are so firmly built upon, that when authorized by the

leading powers, we can change either in dress or location, and our faith and works remain the same.

Plainness and neatness in dress become us as a modest spiritual people, and we have long since learned that when we all move in unison, and work for the highest good, we shall conscientiously measure our time and strength, that we rob not ourselves of mental and spiritual growth, for custom's sake; then we shall as surely drop all that is useless and cumbersome, either in dress or habit, as the beautiful plant drops its old leaves for a new growth when placed in richer soil.

Amelia J. Calver.

North Family.

March, 1895.

THERE seems to be little that is newsworthy to communicate at present, for all through the winter season we of necessity keep the even tenor of our way, at peace with the righteous.

According to arrangement, the missionary meeting was held Feb. 17th at Unity Church, Pittsfield, and was largely attended. It was reported that those who sought admission, and found none, far exceeded those in the edifice. The speaking was according to the gospel of Christ, and the singing pleased the audience, what more could be asked? After the service the Pastor invited us to a lunch in the Church parlors; and then came the long, midnight ride through valley and over mountain to our home and cherished friends who waited to bid us good morning. Such was the sowing, what will the harvest be?

We have made very few converts this season but those who come seem to desire the Christ life; it is better to gradually build up our homes with prepared souls than to receive large numbers who steal the children's bread and go away unthankful.

The Florida fever has not yet reached the North family and we hope it will not, for we would not know where to find a physician to cure it. There is a majesty

in Mt. Lebanon not to be found in the sand beds of the south; and our lovely village is truly a city set on a hill that will not be hidden when the next spiritual revelation comes to humanity, then should the call reach us to go and found homes for souls in distant climes how gladly would the humblest worker in the Cause respond to the summons. In the outer order, that which is natural is first, and if there is anything spiritual it follows, but we must "seek first the Kingdom of God and his righteousness" and all blessings will follow as a consequence.

It is but reasonable that where the Jewish law is disregarded, as it certainly is in most Gentile countries, the land must become exhausted as it has to a great extent in our northern homes, and the expense of fertilization is enormous; we also venture to think that where any organization long abides; the tendency is toward conservatism and inertia, which conditions are the cause of many spiritual deaths; but as a people there is more to keep us alive than there is to kill us, and more to encourage than to make afraid. We believe that new homes will be founded, but spiritual life will alone make them secure. The trend of progressive thought is westward, and with prophetic vision we see that souls will be gathered there who will desire the ministrations of the gospel. In the mean time we will watch and pray, fervently trusting in God, that he will give unto us the work of the future.

The health of our family has been remarkably good, in fact we have not had time to be sick, for with shirts and fine lawn and calico waists to make, the sewing machines are kept buzzing. The work is clean and light, but like all who struggle under the competitive system, we must work hard. Besides the sale work which is done by the Sisters, the kitchen and dairy must be tended with willing hands, and the tailoring and dressmaking must be carried on, for while we work we wear.

The Brethren find plenty to do in making the home comfortable, and spare no service in their power to render. Breth-

ren and Sisters living together in honesty and purity, sharing all the burdens of life equally is certainly a household to be wondered at, and amid the wranglings of people in office and out we live in undisputed happiness. The behavior of the last Congress was enough to disgust any sensible person. The shaking work is needed and if any one is in doubt on this subject a few books like "Progress and Poverty," "Wealth Against Commonwealth," or "Civilization's Inferno," will soon place them in the light of truth. The world is sorely in need of salvation.

It is very pleasing to read the Home Notes from our loved ones far away, for we become acquainted with those whom we may never meet yet are dear to us through bonds of faith. We need to encourage one another for the times are growing troubled; still the masses do the bidding of the classes, and the mills of toil grind hard, but the new time is approaching when all shall brothers be.

Corra C. Finneo.

Shakers, N. Y.

March, 1895.

THE open winter that we thought might be probable from the indications in the early part of the season, was just a "little ways off." We have had our share of snow, and blizzards that have piled it up in promiscuous heaps, and in other places left the ground bare and exposed, but at present date, the 8th inst. there does not seem to be much visible indication of balmy spring; but we will wait with hope, knowing full well that it will come, that the promise of seed time and harvest can not fail.

It should move a heart even of stone with sympathy, in reading of the awful destitution in some parts of the west; and many times in partaking of our bountiful repasts we feel rebuked for not having that deep sense of gratitude for these blessings that we should.

When we read testimonies from such veterans as Elder John Whiteley, it gives

us courage; but, "as the Ancients of the City pass away, who will keep the testimony burning bright?" Whatever the temporal circumstances or what the tribulation we pass through, every one who loves the cause and gives it support, can lift up their heads and rejoice, and sing praises to the God of their salvation; for the testimony of the higher life has gone forth, and is being received in honest hearts by those who are weary of the elements of the world, and are yearning in spirit for the ministrations of the higher life.

Hamilton DeGraaf.

West Pittsfield, Mass.

March, 1895.

WE have been favored this winter with an abundance of snow. As we look around we behold large drifts, small drifts and medium sized drifts; to the right of us, to the left of us, before and behind; but between the banks of snow, and off on the hillsides, the brown earth is struggling for supremacy.

The crows are occasionally seen, and are heard giving hoarse messages to each other; soon we shall have the robins and blue-birds with us. Other signs of returning spring are evident. The children who have so enjoyed the snow the past cold months, are even now planning for the little plot of ground they call their garden, and which if we may judge by their confident talk, will by and by shine with wonders of the floral kingdom. Though it will be some time before their little fingers can even plant the seeds, why dampen the ardor of their innocent hearts. Our homes would be dull without their bright faces and cheerful voices, and much would we miss their willing hands and feet.

We had the pleasure of a short call from Elder George Wilcox, of Shaker Station, on the 27th ult. We are always glad to welcome our gospel kindred, especially the aged fathers and mothers, of whom we have so few in our own home. The value of those who have grown to old age among Believers, allowing the gospel to

exert full influence over their lives, can hardly be estimated, but they are honored by many who are not willing to go and do likewise.

Emoretta Belden.

Shaker Station, Ct.

March, 1895.

"Work while the day lasts." This is wise counsel. Nothing truly noble is gained without work; persistent, patient, persevering work. In the race for eternal life self-denying work is sure to win and good efforts will not go unrewarded. Cross-bearing yields good results.

Time is always on the wing, and it is a sad mistake to let it pass without wisely improving the golden opportunities. We should discipline, train and develop the moral and spiritual faculties.

"Let us so number our days that we may apply our hearts unto wisdom."

Conscience bids us be watchful and wary. A good way to remove discouragement is to belittle our troubles. A virtuous character is the "one thing needful."

Let us do better than we have ever done before; accomplish more for the benefit of lost humanity and grow to a fuller, spiritual stature, that when our earthly pilgrimage is ended, we may be able to say in the language of our great Exemplar, "I have finished the work thou gavest me to do."

"The first Thanksgiving proclamation that was ever printed was issued in 1677, and a copy of it is in the collection of the Massachusetts State Historical Society."

"In China the hands of the clock stand still while the dials are made to move round." "The Chinese read from the bottom of the page up."

"The first newspaper advertisement appeared in 1652."

"The first steel pen was made in 1830."

* * * * *

Poultry should not be fed, day after day, on the same food. They will eat nearly all kinds of food and there is no reason why their tastes should not be con-

sulted, especially as they thrive best on a varied diet.

While chickens are young and growing, the albuminoids and nitrogenous foods should be fed largely to promote the growth of flesh, muscle, bone and feathers. Three weeks before marketing, cracked corn and corn meal are best.

All soft feed given to poultry should be salted about as much as the same amount would be for human use, and if this is done they will not eat salt to excess if they are allowed to run where they can get it. It is a common mistake that salt is fatal to poultry.

Daniel Orcutt.

South Family.

March, 1895.

WINTER is beginning to weaken, and the glad spring-time is giving signs of awakening, and gladdens our hearts with promise, after a cold and severe winter, to which we cheerfully bid adieu. The snow has been so plentiful as to obstruct the roads and delay traveling in this section as elsewhere.

Now lumbering and repairing are going on. A barn for straw has been removed from an out-lot and is being re-erected at home. An additional amount of ice has been secured this season for the creamery: 3068 spaces of cream in January.

Colds and coughs prevail in our vicinity.

Where premises are infested with rats, get one of the improved wire cage rat traps. They do thorough work. One morning we found the cage full, eleven having been caught and nearly all large ones. They have been very destructive in our home this winter and we tried every known means to exterminate them without avail, until we found this trap.

The past four months a school has been kept at home for our girls and they are improving with constant teaching for we strive to give them an education that will be sufficient to meet the burdens of life. They are often admonished that time and youth, are going, never to return. We can not be too earnest to improve the

present, and gain those treasures which are lasting for

"Time, time is passing, my work is not done,
And I must be hastening to my future home.
My comfort and glory, my happiness there,
Depend on my labor, my faithfulness here."

Maria Witham.

Harvard, Mass.

March, 1895.

Another month has fled, with its record of good or ill, its duties done or unfulfilled. But one thing is certain, Feb. has very nearly fulfilled its forecast for it gave us the severest storm of the season. It compares very unfavorably with a year ago. Then we were making maple sugar and honey. Now the snow is deep, and more is falling; the mercury low and no signs of spring. Such inclemency is enough to make one dream of Florida, or some other genial climate.

Br. Andrew gives us glowing accounts of their Florida place. We hope it will prove as desirable as he anticipates, and may prosperity attend the movement.

Accounts of Florida are as varied as the people who go there. Those who have prospected the state say some parts are fine, others worthless.

Feb. 24th our good Br. Ezra B. Newton celebrated his centennial birthday. He had many relatives come to see him, also five reporters. In the afternoon we had a spiritual service, attended by about forty of the towns-people.

Wood is being housed as fast as weather permits, that all may be in readiness for spring work. According to an old saying the prospect for a fruit crop is small. "A snowy March, no fruit; but a dry, dusty March, plenty of fruit." We hope for a bountiful harvest from the farm to replenish our loss of last fall.

When we hear reports from Newfoundland and Nebraska, we feel our hearts overflow with sympathy for the sufferers, with thanksgiving that our condition is no worse.

Marcia M. Bullard.

Alfred, Me.

March, 1895.

"THE stormy March has come at last," and with it bacteria which affects the head and lungs of our people. I wonder if we should be troubled with bacteria down in Florida. The zero weather we have does not freeze them, and I do not think the torrid weather of Florida would roast them. By an article in the last MANIFESTO I learn they have mosquitoes, flies and fleas, there. We have flies, and a few mosquitoes but no fleas. I think we will be content awhile longer to live in Maine.

The few warm days of the past week remind us that spring will soon be with us, and gladly will we welcome it, for the winter has been a cold and disagreeable one. The busy hum of the saw tells us that next year's supply of wood is being prepared, and so the seasons come and go, taking our lives with them. Do we so live that we have no desire to recall the days that are past, that we may improve them better? If so it is well with us. We have pledged our lives to perfect consecration to God. Soul and body, time and talents, all that we have, and all that we are to his service. What a great and noble work Do we daily and hourly live to this pledge, or do we let self and self-interests govern? May we remember the great profession we make and live according thereto.

Fannie Casey.

Pleasant Hill, Ky.

March, 1895.

BELOVED ELDER HENRY:—Though we have been hovering about the frigid zone for the last two months, we would not have you think that we are wholly lost in the icebergs. Nay, dear friends, your little paper coming to us each month, so charged and recharged with glowing messages of divine love, intelligence, and progressive ideas, that our mental faculties are sharing the blessings of life.

Until the 25th of last Dec. we had very pleasant weather, with no snow. From

that day until the 8th of March we had twenty-two days that snow fell in our village. Some days from half an inch to nine inches, and the mercury fell once to sixteen deg. below zero, and once to ten deg. Such continued cold weather was never before known. The past ten days have raised our hopes and we are at last enjoying the sunshine and showers of the incoming spring. The bursting buds and verdant fields proclaim our freedom from freeze-land.

How we enjoy the inspirational talks in THE MANIFESTO. Such a vast relationship of one faith, one spirit and one interest in the glorious work of soul elevation. Such a confidence in the Lord, such a faith of purity, and charity for the weak and fallen. How vividly do the testimonies of the present writers for THE MANIFESTO bring the first Believers before us. Oh those were halcyon days, the effect of obedience to the pure gospel of Christ.

We prize the Monthly messenger, so fraught with truth, love and unselfishness. "O selfishness, thou deadly foe to union and progress. Thou destroyest long tried friends and makest desolate many homes."

We congratulate the beloved friends of Mt. Lebanon, in their progressive move. To leave the barren hills and mountains, and enter a land of sunshine and flowers, where fruits and vegetation abound. What if they do find some flies, fleas, mosquitoes and snakes, have we not some of them here with us? And are they not found at the north?

Life is too short to remain idle. We are not placed upon the earth simply to earn our daily bread and clothe our bodies, but to make the earth a little better for having been on it. Something seems to be saying,—“Up and be doing, morally, mentally, physically and spiritually. Our life battles will soon be ended. May we leave some little token or foot-print behind us, that will give courage to a poor faltering pilgrim, if no more. May heaven's blessing go with the prospectors who have gone south, and to those who may go to meet them.

Nancy L. Roupee.

Notes from Florida.

March, 1895.

BELOVED ELDER HENRY;—Yours of Feb. 21st at hand. You request me to write a letter about the "Land of Promise." It is a hard task for the reason that I have been here but a short time, so I shall attempt to give you a description of the land as I see it.

First in regard to Florida. Like all other places it has its advantages and disadvantages. To decide upon these, they must be placed in the balance. The soil is mostly sandy although there are large muck beds along the lakes. The muck is from one to ten feet deep.

The timber is mostly yellow pine, or Georgia pine, as some call it. The lakes are not covered with green scum but are as clear as ours in the North and abound with fish, with a sprinkling now and then of alligators. The grass is not like that of the North but rather a coarser quality, and is found in the woodlands, but the palmetto also abounds in timber lands.

What will grow in Florida? All vegetables that grow in the North. Corn does grow here though not much has ever been planted. Sugar-cane, oranges, lemons, pine-apples, Irish and sweet potatoes. Wheat, oats and rye, I can say but little about, although I saw a field of rye sown for green fodder.

Cattle run the whole season and take care of themselves, but better attention would pay in better results. We have selected a tract of land on which are several lakes, consequently, much muck soil. The rail-road station is about one mile from where we are building a small dwelling, and a proposed rail-road will run on the northern boundary of our land if not through it.

We are about seventeen miles from Kissimmee. Our tract is the highest land in this section. As the water from Lake Alligator runs north into the Gulf of Mexico and south into the Ocean.

You ask about the heat in summer, and of the insects both great and small. As I

have not passed a summer here I am unable to make a statement, but one thing I can say I have not found and that is a snow-bank. I learn while the weather is warm there is always a breeze or most of time. The nights are cool so that there is comfort in having a good rest at night. But just what can be done in Florida time and energy alone can tell.

While I am not anticipating a universal move to the "promised land," it might be well to test all locations and hold fast to the best. All things should be well considered and the only way to find out is to try on a small scale, before a rush is made. It would require a little if not a good deal of pioneer work before a large move could be made. But human nature runs to extremes, and some might expect all the benefits of soil, climate and location, in one state, and that state,—Florida, without any disadvantages. This would be asking too much. But there are many things in favor of Florida in my humble belief.

The Brethren are building a house 20x30 for present convenience. Br. Andrew Barrett is an excellent gardener and is taking charge of that department and of the fruit trees, while Br. Henry Hollister who is a carpenter is at work on the cottage.

The alligators and snakes have not yet been seen and possibly have faded away.

Isaac Anstatt.

TRIBUTE

To Eldress Sarah Small.

By Jane Cowen.

ELDERESS SARAH spent seventy-two years of noble service in this Society, being twelve years of age when her mother with several children, embraced the testimony of Christ's Second Appearing, and she remained a faithful pillar in the temple of our God. The mother received faith through the first missionaries who came to this state in the year 1809.

Joseph Small who received faith at

the same time embraced the gospel and was a faithful member.

For nearly half a century Eldress Sarah was engaged in the care and educating of children, for which she showed a marked capacity and fitness, but during the last twenty years of her life she officiated in the capacity of an Eldress. She was tireless in her efforts to support the cause of righteousness and truth, and to implant a living faith in the minds of those who had less experience than herself.

She ardently desired above all things that they might come up to the help of the Lord and sustain the cause of truth. She willingly passed to the summer shore to join with kindred spirits. We now bid our dear mother, a loving farewell, with a desire to meet her in the heavenly home, where her purified spirit has gone. When our summons comes to quit all terrestrial scenes we may be prepared for her association.

In the language of the prophet, we can but exclaim,—“Let me die the death of the righteous, and may my last days be like his.”

South Union, Ky.

RECEPTION, AT HARVARD, MASS.

By Louisa E. Greene.

SUNDAY, Feb. 24th, was the one hundredth birthday of Ezra B. Newton, of the Harvard Society of United Believers.

He was born in Paxton, Mass. Feb. 24th, 1795.

The occasion was celebrated by an assembly of members at the South family of Harvard, of which the aged Brother is a member. The friends from the Society at Shirley attended, also many from the Church family at Harvard. Elder John Whitely of Shirley, presided.

Twenty-six of the nearest kindred of Br. Ezra were present, and a large number of friends and neighbors from Ayer, Harvard and Shirley. Many called upon Br. Ezra during the day who were much pleased to see him. Flowers were sent by kindly neighbors and added cheer to the

reception room by their spiritual influence. Br. Ezra B. Newton is quite a progressive character, and is of Revolutionary lineage. He has lived a progressive life, and labored industriously.

He married Sallie Turner, of Holden, Mass. Two children were the fruit of the union, who died many years ago. Ezra, was a kind and affectionate father. He was a consistent Christian and a member of the Baptist Church until the rise of Adventist ideas of the expected coming of the Christ in person, and the speedy dissolution of the material world. This awakened his sensibilities and he saw that he was not living to the highest light, unfolding within his spirit. He soon became conscious of an inward leading toward a people who, forsaking all worldly things, professed to "Take up the cross against the sins of the world." He became convinced that there was no other way for him, and was anxious to induce his companion to see and feel as he did. After a long struggle, when he almost seemed on the verge of despair, he became conscious of an audible voice which said, "This is the way walk ye in it." From that moment all hesitation disappeared and he saw clearly the sacrifice that was demanded. He prayed long and earnestly for guidance in the way and his companion seeing his distress and evident sincerity placed no obstacles in his path, and only stipulated that the children should not be taken from her. He entered the Shaker Order in Oct. 1848.

According to the rule of the Order in such cases, his property was placed in trust for the support of his family. From that time forth, he never doubted that he had received a direct call from the invisible world, to renounce the worldly generative life, and come into a spiritual and regenerate life of body and spirit.

From the beginning of his union with the Order, his whole mind and strength has been given to the support of its tenets. His conscientiousness is excessive, often convicting him of sin when his Brethren and Sisters could see no fault.

He has had the sense of ministration and guidance from unseen helpers and he has ever held in mind the ruling axiom of the founder of our Society "Hands at work, and heart toward God." This he has always faithfully acted upon, thus having had no time for useless regrets for past sacrifices, while many who joined the faith with him, on the same impulsion, fell away from what they had deemed their convictions. He has been true to his sense of an unseen, divine power and secure in the promise that for all sacrifice of earthly things, he would receive an hundred-fold in spiritual attainment.

When advanced age rendered it necessary, Sister Catherine Walker cared for him; but after many years, her summons came to "come home," causing him great grief. At almost his last interview with her, she said, "Now be patient and wait until you have passed your one hundredth birthday and then if it be possible I will come for you." This comforted him; and he awaits the fulfillment of that promise with serene hope, yet his health is quite good and he shows no evidence of near dissolution.

His life has been well spent and a principle of right maintained in harmony with his highest aspiration.

Harvard, Mass.

EXCHANGES.

THE TEACHER'S JOURNAL is published by Rev. J. P. Anstadt of York, Pa. No 1. of Vol. 22 is wholly devoted to the International Sunday School. The Blackboard illustrations are very interesting and instructive, and liberally used in explanation of the lessons. This work is published in the interest of the Lutheran church.

THE ICARIAN COMMUNITY, which is four miles from Corning, Iowa, after an eventful life of forty-seven years will now pass into history.

The brotherhood of man is certainly on the ascending scale. On the 6th of October last was published No 1. of Vol. 1. "THE ALTRUIAN," at Berkeley, Cal. This informs us that on the 16th of Oct. "eighteen adult travelers and eight hopeful younglings" entered their land of promise.

To be able to enter this haven of rest a fe

of \$50.00 is demanded, and having an eye to the worldly prosperity of the community makes this initiation fee quite necessary. At present they have the control of 200 acres well-wooded and some rich land for cultivation.

The reader of Wm. D. Howell's very interesting articles in the *Cosmopolitan*, of the traveler from Altruria can now be informed of the address of that wonderful man who lived among a class of people who were interested in the welfare of each other. We shall wish the best of success to this new class of interested laborers, for the good of humanity.

THE SOUVENIR comes from the Scarritt, Colf legiate Institute, at Neosho, Mo. The whole of the *Souvenir* is a treasure-house of good gifts, and many carry an appreciative influence for the prosperity of humanity. Moral worth stands in advance of earthly pleasures or treasures.

While an interest is being taken in the lands and climate of Florida, it may be interesting to read of the Koreshans who have purchased a large tract of land in Lee, Co., which is about 26 deg. north latitude. The writer in the "Ploughshare and Pruning Hook," states that it is the most beautiful climate in the world. It is some forty miles from a rail-road, but only a few miles from the gulf of Mexico. We hope this new home may prove to be "the promised land," to all who make the pilgrimage, and we shall take a deep interest in their spiritual and temporal prosperity.

"THE RELIGIOUS TELESCOPE," is an exponent of the faith of the "United Brethren in Christ." It is edited by J. L. Kephart and published in Cincinnati, O. An article in the paper of Feb. 27th, "The Gospel for the Rich," is well worthy of close investigation by every Christian.

ACROSTIC.

By Abmra Elkins.

Blessed are the pure in heart.—Matt. v., 8.
Lay not up for yourselves treasures upon earth.—Matt. vii., 9.
Enter ye in at the strait gate.—Matt. vii., 13.
Seek ye first the kingdom of God and his righteousness.—Matt. vii., 33.
Save me, O God, by thy name and judge me by thy strength.—Psa. liv., 1.
Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—Matt. xviii., 14.
Draw nigh to God and he will draw nigh to you.—James, iv., 8.
And this is the promise that he hath promised us even eternal life.—John, ii., 25.
Return unto thy rest, O my soul: for God hath dealt bountifully with thee.—Psa. cxvi., 7.
Every good gift and every perfect gift is from above.—James. i., 17.

Through faith we understand that the worlds were framed by the word of God.—Heb. xi.

How excellent is thy loving kindness, O God.—Psa. xxxvi., 7.

Except the Lord build the house, they labor in vain that build it.—Psa. cxxvii., 1.

Poverty and shame be to him that refuseth instruction.—Prov. xlii., 18.

Understanding is a well-spring of life unto him that hath it.—Prov. xvi., 22.

Rejoice not when thine enemy faileth.—Prov. xxiv., 17.

Enlarge the place of thy tent, and stretch forth the curtains of thine habitations.—Isaiah, liv., 2.

In Jewry is God known; his name is great in Israel.—Psalms, lxxvi., 1.

Not unto us, O Lord, but unto thy name give glory.—Psalms, cxv., 1.

Hear my prayer O God, give ear to my supplications.—Psalms, cxliii., 1.

Envy not the oppressor and choose none of his ways.—Prov. iii., 31.

A faithful man shall abound with blessings.—Prov. xxviii., 20.

Righteous art thou Lord when I plead with thee.—Jer., xii., 1.

The hoary head is a crown of glory if found in the way of righteousness.—Prov. xvi., 31
Engfeld, N. H.

"The very act of confiding in another takes the poison out of many an offense, enables a man to see his act as others see it, and to take those steps which, if another were concerned, he would at once discern to be the only wise, right, and hopeful method of escape from his offense or his difficulty. He who confides in a faithful friend divides his troubles and doubles his power of resistance and his chances of deliverance."

"The very difficulties of life, of which we are so apt to complain, are converted into the means of that discipline, that self-improvement, which is the great end of life. Let a man's present desires be met and satisfied without any exertion on his part, and he will be content to remain as he is. Progress is the child of struggle, and struggle is the child of difficulty."

Good examples will do more toward the reformation of humanity, than any amount of sermonizing. B. R.

Books & Papers.

DR. PARKHURST's first article to women in *The Ladies' Home Journal* has proved so popular that the entire huge edition of the magazine was exhausted within ten days, and a second edition of 45,000 copies has been printed.

JOURNAL OF HYGIEO-THERAPY. March. Contents. Medical Science; Phrenology; The Journal; The School; The Law of Cure; Reply of Dr. Murphy; Fomentations; A Sermon by a Layman; Letters from Friends, etc., etc. Dr. T. V. Gifford, Kokomo, Ind.

Through the courtesy of the "International News Company" of New York, we have received a copy of "THE SUNDAY MAGAZINE AND DAY OF REST," which is under the Editorial management of Rev. Benjamin Waugh.

This number for January 1895 has an interesting and liberal page of contents from many contributors of high standing in the religious world. Many of the articles are liberally and pleasantly illustrated. No one will regret the perusal of this interesting work.

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THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for March, with an interesting phrenograph of the well-known reformer, Mrs. Elizabeth B. Grannis, editor and proprietor of the *Christian Union*, and president of the National Christian League for the Promotion of Social Purity. It is from a personal examination by the editor, Dr. Beall, and is illustrated by several portraits. Her leading characteristics are carefully analyzed and the elements pointed out which have rendered her influential.

"Do Men Gossip?" is an entertaining peep into club life, by Mrs. Jessie M. Holland. Mrs. Charlotte Fowler Wells sketches the life of the Rev. Joel Wakeman, D. D., a pioneer friend of phrenology. An especially attractive feature is a symposium on "Phrenology and Unfortunate Marriages," by Otto B. Falne, Mrs. Margarette Allen Fitch, and Ward B. Stevens, Ph. D., with comments by the editor. Prof. Nelson Sizer contributes several illustrated pages on "Children, Hard and Easy to Manage," in his vigorous and sprightly style. In the Science of Health department Dr. H. S. Drayton gives timely and instructive opinions on "Anti-toxine, and the Bacillus of Diphtheria." Dr. A. G. Humphrey writes well on "Mental Diseases." In the editorial columns portrait of the Count de Castellane and Miss Anna Gould are given, with remarks concerning their conjugal fitness, and the editor expresses some radical views on the relations of the State to the production and prevention of crime.

TO OUR READERS.

ANY reader of THE COSMOPOLITAN who will do us the favor of securing three yearly subscriptions to the Magazine, at 1.50 each, will receive a copy for one year, free; or, instead, he can have a copy sent to any friend, free, for one year.

Deaths.

Sarah A. Standish at the Church family, Mt. Lebanon, N. Y., Feb. 17, 1895. Age 85 years, 8 mo. and 17 days.

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A. J. C.

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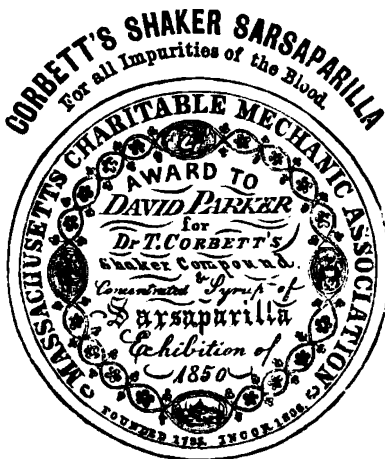
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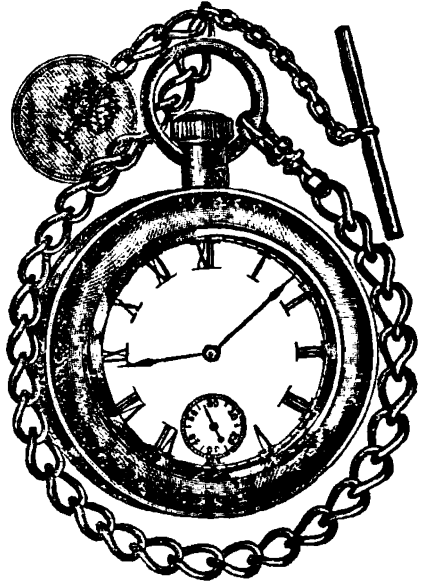


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Ecc. XI: 1.

EAST CANTERBURY, N. H.

1895.

THE MANIFESTO.

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Vol. XXV.

MAY, 1895.

No. 5.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

TRUTH AND FICTION.

By Alonzo G. Hollister.

A RECENT writer has said; Man may be defined as an animal that readily believes a lie. Ancient wisdom says, In vain the net is spread in sight of any bird. "But man not only waits patiently to have the snare woven around him, but will turn and aid its completion." He reads or listens to fiction assuming it to be real, or quasi-real, till it takes the place of the real to him, and the real seems fancied or imaginary. We toil hard, early and late, to gain earthly pelf for the support and shelter of our bodies. Why spend those painfully coined life drops for gin, hock and whiskey, which poison the blood, or to encourage the makers of fiction to feed the mind on lies, husks and trash as a substitute for the true and the real which is ever spread out around and within us in abundance. If the latter costs more exertion and self-denial to acquire, being real and permanent, it is of a thousand-fold more value than the tissues of fiction that lazy people weave from their disordered fancies and perverted talents, to gain the means of subsistence from careless dawdlers, whose leisure is not prized as opportunity for spiritual culture, and whose labor is wasted on trifles. There is no healthy mental nourishment in fiction. It forms an element in which the good seed of the gospel will not grow.

People feed their own spiritual craving and the minds of children, on tales of ogres, brownies, elves and pixies that have no existence outside of a delusive fancy, rather than receive instruction upon the mode of spiritual existence, the laws which govern our conditions hereafter, put in operation by our own free moral agency, and the knowledge which our departed friends

are able to give us through spiritual communication. Thus they feed on delusion till they are led to believe that all spirit manifestations are pretended and unreal, and having but slight experience of any other kind they seem to have an utter disrelish and disbelief of the true.

Exciting fiction has an effect upon a sensitive, nervous temperament which may be compared to that of intoxicating beverages upon the body. It tends to pervert the reason, stimulate imagination to excess and to unbalance the judgment, substituting false criterions and false concepts for original and true. A good rule to follow for those who are cursed with the habit, or who have temptations in this line, is to refuse to read any work known to be fictitious, be it long or short, and no matter how great or little the genius or fame of the writer. If you desire to reap the most satisfactory harvest, let fiction alone till you have exhausted all other sources of knowledge and you will lose nothing of value by so doing.

This condemnation does not apply to moral allegories, similitudes and parables used by sages, philosophers and prophets to convey religious and spiritual truths to their hearers. These invariably appeal to, stimulate and feed those superior faculties of mind which the fictions of the lower life narcotize and benumb. Whoever by the truth is made wholly free, will have no use for the delusive shadow called fiction. Chaff is more than fiction because it serves a need, a use, while the good seed is growing, but even that must be burned with unquenchable fire.

Mt. Lebanon, N. Y.

GLEAMS FROM THE DIVINE INMOST.

By Oliver C. Hampton.

ORGANIZATION is the primal energy of pure being. It is even behind all Evolution. Again, systematic arrangement underlies all esoteric existences and phenomena. All things visible and invisible are one; therefore the law of differentiation is only in degrees, not in variety of substance for there is none. The greater the energy the greater the results: the less, the less and no matter what directions they take. A greater amount of energy plus a lesser, will produce a greater result than either separately. If God's love and wisdom are greater than mine and he imparts a measure to me I am blessed and bettered thereby. If I have more than another and impart to him, the same result follows. If an inmate of the slums of New York or London has, and imparts, more love and wisdom than a scullion the latter will be blessed and bettered. This seems to be a comforting confirmation of St. Paul's remarkable saying "Without all contradiction the less is blessed of the better." This sublime law of the universe when brought into practical requisition and systematic arrangement of Ministry, Elders, Trustees, Deacons and all members in the Church does work wonders. One of these

is, that it gives room for the faculties and talents of the members in all directions of usefulness. No one can appreciate nor even calculate the immense value of this sublime arrangement only by an actual experience of long duration in obedience to its dictates. The results of this obedience are the gradual expansion of that little spark of the Kingdom of Heaven in each one of us into a genial fire and which Jesus declared consisted of righteousness, peace and joy in the Holy Spirit. What greater Heaven than this can be found here or hereafter?

At the risk of being thought a fool (albeit for Christ's sake,) I will point out one of the paths of evolution I have found through the instrumentality of this systematic arrangement. I discovered man in his rudimental condition to be not much better than an animal. The secretions of his blood, his animal energies and lower impulses led him directly to a life of generation: but when I confessed my sins I became convinced that these secretions were capable of re-absorption and of being carried to the front and top brain there to give amazing energy to pure sweet and holy impulses to higher intellectual energy to higher aspirations for love and good will to others.

This was a regeneration of all the animal instincts into a vastly higher type of energy. Then came the tug of war, for "Greek had met Greek." I was confronted with the solemn alternative, "Choose ye this day whom ye will serve" the inexorable demands of generation or the higher call for regeneration? My own will and choice must arbitrate this awful question. I must choose for myself. Jesus had not come unto me for it was now dark and he was asleep in the hinder part of the ship, and so after much wrestling I decided once and forever for a life of regeneration; to lay down and abandon forever the world, the flesh and all negative issues. O what immortal glories I receive glimpses of, as I progress in this sublime evolution from flesh to spirit or from lower to higher existence. I sometimes exclaim with the poet

"In thy goodness O God what a victory is this
Over all evil passions to reign,
With a Heaven here on Earth and the bright fields of bliss,
And sin can not come with its pain.
As the green waving tree or the still autumn sky
Is the Holy serene of the souls
Who have fought the good fight and ascended on High
Where the river of Love ever rolls."

In more and more love and better and better wishes for THE MANIFESTO and all its managers and manipulators I close.

Union Village, O.

AFTER the conflict that has stirred our very soul-depths, and hatred and pride have been defeated; then in the triumph of the noblest and best that is in us, we can say with the great Julius Cæsar, "I have no enemies to forgive, because I recognize no enemy."

M. J. A.

THY WILL BE DONE.

By Sarah J. Burger.

O LORD unto Thine altar pure I bring
Some cherished idol for an offering,
That through Thy love my soul may chastened be,
And though the sacrifice be hard for me,
I'll pray, Thy will be done.
Though bitter waters oft my cup may fill,
In resignation I will do Thy will,
Endure the cross and trial, for at length
I know will come the love, the power and strength
To say, Thy will be done.
Though roses crushed lie withering at my feet,
There yet remains a perfume pure and sweet;
And though life's joys sometimes may clouded be,
A sincere prayer ascends O Lord to Thee
To let Thy will be done.
O may I gain that holiness of life
That sanctifies the soul and saves from strife,
And in the spirit of pure love divine
On bended knee at truth's most sacred shrine
Pray that Thy will be done.
And whatsoever I must feel or do,
I know Thy holy power will help me through,
Make light my burdens and relieve my care,
And clothe with graces true my soul would wear
So let Thy will be done.

Mt. Lebanon, N. Y.

SELF-CONTROL.

By Edwin P. Sevester.

EITHER we must master ourselves, and rule our passions and temper, or else they will rule us. It is strength of character to live to our principles, to have the moral courage to live out our convictions of right and truth, to stand up against adversity, to be calm and self-contained even when the arrows of malice pierce us most cruelly. It is strength to perform our whole duty to man without hope or any prospect of reward. The man or woman of unbending moral principle is a real hero. The one who stands erect with his heel on the demon of temptation, is nobler and stronger than the most gifted statesman or the conquering chief. The taint of sin gives all of us

passions and opens a hundred avenues to the tempter. To close them all, and live true to ourselves, and to the right, is to exalt our most divine life and be a blessing to mankind. Our character is to be built like a dam in a river. While being compacted and solidified, the restrained waters, like evil passions and wicked impulses, seek to break through; a single breach and it widens, and at last the torrent destroys the whole dam. Guard against the smallest fracture, and it is safe and strengthens year by year, until at last, firm as the anchored rock it breasts the mightiest floods or freshets unharmed. Without this unyielding self-control, our life is like a ship without a rudder or compass, blown about hither and thither by every wind and at last wrecked. But with it, it is like the same ship, with a safe and strong arm at the helm, that holds her to her course, when the storm-clouds lower or the angry gales seek to drive her toward the breakers; that avoids the hidden rocks and shoals, bringing her safely into port. In this endeavor, we fail not to war against vice in all its myriad forms. Evil is often robed in splendor, but however dazzling the outer, within is but corruption and decay. "Whited sepulchers which indeed appear beautiful outward, but within are full of dead men's bones and all uncleanness."

If the canker worm is at the core of an apple, it is destined to decay and no earthly power can avert its fate. It is the first encroaches which should be most sternly repulsed. Each temptation, which moral rectitude enables us to resist, leaves us stronger for the next encounter. But woe to him who yields to the tempter; at each successive attack the moral stamina grows weaker and weaker for the walls of even a Sebastopol lose their protective value, whenever a single breach is made in them. How truthfully a gifted poet has declared:—

"We are not bad at once. The course of evil
Begins so slowly, and from such slight source
An infant's hand could stem its breach with clay.
But let the stream grow deeper, and Philosophy,
Aye and Religion too will strive in vain
To stem the head-long torrent."

Religion is fully able to "stem the head-long torrent" of sin if only the wicked will be released from his wickedness, because man is a free agent, able to accept or refuse at his own free choice the means God has offered him in the gospel to be redeemed from sin. We are born into this world, with good and evil mysteriously combined within us. The soul is the immortal, divine, and we are created in the image of God. But after a little time, comparatively, the child's passions develop; self-will, defiance, anger and revenge in a greater or less degree, and this compels that parental restraint, so valuable and necessary in every household, be exercised. Thus the Spirit of good and the spirit of evil struggle for the mastery in every heart. With every

good impulse drawing us toward the right, and with every evil impulse drawing us toward the wrong we commence the endless, ceaseless battle of life.

Our birth is but a starting place,
Life is the running of the race.

Properly trained and conscientiously directed, the child grows up an affectionate, enlightened, energetic, self-denying man, an honor and a blessing to the community where he resides, beloved while living and when life is ended, remembered and regretted by many hearts.

Shakers, N. Y.

[Contributed by Sarah Ann Collins.]

LIFE'S FOUNDATION.

THE foundation of life is truth. It is the foundation of home life, business life, Church life and of society. Without it there is no stability because there is no confidence. Even careless thinkers admit this, and those who least regard it in practice, sometimes in their innermost souls value it most highly.

The value of truth as a basis of living is acknowledged, "Buy the truth and sell it not." With upright, straightforward dealing comes a good conscience. It is a strange and solemn power which conscience wields. In secret a wrong is committed, one feels guilty and wretched and is in his own eyes degraded. This feeling does not pass away; at times it revives. Conscience speaks most forcibly in lonely hours. It awakens one at night by the side of the bed, and says wake up, listen to me, and holds with a remorseless eye.

Wrong-doing comes from the grave of the past and marches by in melancholy procession, in terror one looks at it and goes forth to business, trying to smile, but conscience has its revenge. It pays to be upright in small as well as great matters.—*Selected.*

THEY MINISTERED OF HOLY THINGS.

By Annie R. Stephens.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? —1 Cor. ix., 13.

WHAT a broad vista of thought this beautiful passage of Scripture opens up to the mind! Right here I am impressed with this idea; how much we are indebted to the Jews as a race of people; no one can read the Bible understandingly without perceiving much that is noble and grand in their history; superior in many respects to our present system of civili-

zation; but many with ardent hopes and faces turned toward the sunrise of the coming day, are apt to discard everything of the past as worthless, in comparison with present developments. But not so; God's truth is eternal, no matter in what age of the world it was first revealed. It is well for us to perceive the good of the past, as well as the present and future.

We have many records of this peculiar people that are truly wonderful. Moses was ordained of God as their law-giver; Aaron, his brother, their High-priest, who ministered to their spiritual necessities. They believed in one invisible God, with whom Moses held communion at various times. It is stated that the Lord commanded that the chief of the twelve tribes of Israel should bring a branch of almond tree to Moses, who was to write every man's name on the branch and deposit it in the Tabernacle, for the Lord would show them by a miracle which tribe should hold the office of the priesthood. In the morning, the branch that Aaron deposited had budded, blossomed and borne fruit. Thus the family of Aaron and his descendants became the hereditary priesthood, and this was the most honored office that a Jew could hold.

In the sanctuary of the Temple was a secret place,—the Sanctum Sanctorum, or Holy of Holies. Here was placed the Ark of the Covenant, whose golden cover was the Mercy Seat; over this the cherubim, with outstretched wings called the Throne of God; above this a visible cloud, the Shekinah or Divine Presence, in which Jehovah was supposed to be actually present, to hear and answer prayer and make known his holy will. The High-priest alone was allowed to come into the Holy of Holies; he stood in God's presence as a "day's-man between heaven and earth," and communicated the law of God to the people. This most sacred office required great sanctification of soul and body, for if they ministered of holy things, they must live the spiritual life of the Temple, and if they wait at the altar they must be partakers of the Divine grace that rests over the altar.

All forms, ceremonies and symbols in the lapse of ages lose their life and are destined to be succeeded by others, but the spiritual ideas that they represented, all that made them a thought of God will last forever, as Emerson so beautifully expresses it,—

"The heedless world hath never lost
One accent of the Holy Ghost."

We, as members of the Virgin Church of Christ, are called to be "Priests and Priestesses unto God." Ancient forms have passed away, but to us is revealed their deeper meaning. We have found the altar of sacrifice, so beautifully typified in the Jewish religion, whereon we sacrifice the lower life of self to gain the life of the Spirit,—the eternal life. We have found the Mercy Seat covered with the overshadowing wings of a heavenly Father and Mother, where we may feel their divine benedictions; to us is revealed the Holy Presence, the light of Revelation that shows where our feet must walk

in paths of purity, self-denial and integrity, proving by our devotion our loyalty to the cause.

"They which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar." Ours is a holy faith, an exalted calling; we are to be light bearers to the world. With this sacred mission upon us, our duty is imperative to be true to our profession, and if we minister of holy things we must also live of holy things for "faith without works is dead."

To render every sacrifice of self willingly, that the Truth may have its perfect work, developing the immortal faculties of the mind and unfolding that purity of soul by which alone we see God and gain eternal life, should be our life long aim. Only through obedience to divine light, and loyalty to our high principles can we bear aloft the banner of holiness and prove our heaven-sent commission. Let the fires of Truth be rekindled upon the altars of our hearts, then indeed, can we be the ministers of the holy things of the temple of which we have been made partakers.

Mt. Lebanon, N. Y.

SOWING AND REAPING.

By Sarah F. Bodine.

THE natural or physical world is only an external manifestation of the spiritual, which is the archetype;—"it is the effect of which God is the cause."

All life develops from within outward. The spirit or life is eternal therefore existed before it found expression in physical organisms; but how and when is a problem which many philosophical and scientific minds have endeavored to solve and have arrived at the conclusion that their powers of investigation and comprehension were too weak to vie with the Almighty or to measure the Infinite.

That life is the vitalizing spark, burning in the heart of creation, and that it is of God we are certain; that there are many degrees of its development we readily perceive. No manifestation of life is despicable; go search out the ways of the Almighty; the lowest unfoldment is important and holds a relationship to the Creator according to its rank. So we are encouraged to cherish the spark that lives in humanity to toil for it and even anticipate its perfection.

The sowing and reaping periods are momentous, as is also the time of cultivation. Before each of us lies a field—the field of destiny. The parable of the sower perfectly represents the conditions in life of every individual. We are all sowers. In this field are places as sterile as the steppes of Siberia; spots where the refreshing dews of Divine love, and the plenteous showers of heaven's blessing never descend to moisten the parched soil, but

there are places fertile and beautiful where all that is virtuous and lovely grows. With the knowledge which we possess concerning the field wherein we are called to labor, should we not strive to understand fully the responsibility that rests upon us? We sow in the field of another as well as in our own.

The sterile place must be cultivated and seeds of love, trust and purity sown therein; but the soil that yields the rose also produces the thorn, and in the ground where the wheat matures we find also the tares. The wheat we liken to that which is good, while the tares represent the evil, "evil is the abuse of good," the result of ignorance in the misdirection of the life forces. The great secret of our happiness lies, in directing these forces aright, in other words, sowing the seeds that will yield fruits of joy and peace. The enemy that sows tares is within; he that heeds and watches closely every manifestation of growth, will easily discern by their formation whether they will develop into the precious and graceful wheat that bends and sways in the sunshine of God's free blessing, or into tares which are certain to yield a harvest of disappointment.

"Sow in faith,
Sow the good seed, another after thee
Shall reap."

We may wait long and late for the harvest of our soul efforts; the sun may shine and the dew fall over and over again before we realize the harvest. Some thought germs may well be compared to the century plant, others to biennials, annuals etc; but as surely as the sun rises and sets in each successive day, when the harvest time comes, we shall reap that which we have sown. The law of retribution is just, and is the great power that governs life; "whatsoever a man soweth that shall he also reap."

Mt. Lebanon, N. Y.

OBEDIENCE.

By George H. Kirkley.

If ye love me keep my commandments.—John, xiv., 15.

OUR whole duty to God is built upon a foundation of obedience to his laws. The whole creation is based upon laws which can not be disobeyed without bringing destruction to the portion that is in disobedience. We know that a disregard of the laws of hygiene is sure to be followed with consequences, that none of us are pleased to experience, and just as surely as punishment follows the transgression of the law of physics, just so surely will it follow a disregard of the moral laws that have been framed for the good of society, or the higher spiritual laws governing our relations to each other as religious beings.

The question naturally arises,—Whom and what are we to obey? Is it

our duty to obey every person who may have a seeming authority over us? Are we obliged to obey any and every rule or regulation drawn up by such authority, regardless of our personal feelings in the matter? The Declaration of Independence asserts that "all men are created free and equal," and this no one can deny.

We all enter this world as free and independent beings, each with a distinct individuality. What we may become, depends in a measure on our early instructions, what we may wish to be, on the way we direct our youthful ambitions, and what we are in after life, depends on the obedience we render to the laws of God, that have come to our knowledge, both by instruction and observation. As a Society, or as individual members of Society, our success depends, on the obedience we render to the vital principles involved in our "Church Covenant," as well as to the less important rules and precepts that govern each family.

All of us who are old enough to choose for ourselves, understand, that our presence in Society is the strongest profession we can make of obedience to its rules and regulations. The fact of our church membership is a guarantee that we are honestly professing an obedience to the laws of God as interpreted in the tenets of the Church, and an acceptance of the principles upon which the law and order of the Church are based.

There is no obligation that compels one to become united with any church, or to believe in any form of worship; but every person whose mind is developed, arrives at certain fixed ideas, which at last form a belief in the mind, which can not be doubted. Whether the belief is Christianity, Mohamedism or Atheism, it is only by living strictly to what we profess, that will bring satisfaction. It is a love for the principles that we wish to demonstrate, that gives us our greatest inspiration to obedience. Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him." Jesus has given us an example of this spirit of obedience. We read of his suffering in the garden of Gethsemane, on the night before his crucifixion and how with the dread of his agony before him, he prayed,—“O my Father, if this cup may not pass away from me except I drink it, Thy will be done.” Yet the next day, he betrayed no sign of fear, as he was led to the cross.

He rendered unquestioning obedience to his Father's will, hence he is able to exhort his followers to keep his commandments; not fearfully, but with a loving cheerfulness, evidences that we have perfect love in our hearts that casteth out fear. Thus while our obedience should be inspired by a love for the principles and spirit of the work which we have undertaken, we should bear in mind, that, "No half way work, no vain pretense, can satisfy the soul."

Enfield, N. H.

WHICH CHOOSE YE?

By Earnest Pick.

AS followers of Christ, true servants of God, we have no time to be idle, amorous nor unchristian, nor can we pass our time in silly gossip or poisonous slander; neither in slighting nor being slighted, but it behooves us to be awake to the use we make of each moment of our life; to know but one thing;—the Christ spirit; to have and keep but one aim before our eyes: that justice and equality be established in the earth.

Count not our labors, burdens and crosses; think not of ourselves, our ease and comfort, but have our faces set like a flint heavenward, toward the sun of everlasting righteousness. Neither consider whether or not we derive any benefit or reward for our labor, immediately, for the reward will be with us. There are two powers at work in this world of ours. One is like unto a man who came into the possession of a fertile valley and wooded hillside and forthwith he begins to cut down the inhabitants of the forests and woods and sells them, thinking in his mind, that he will have profit enough as long as he liveth. After all the trees are cut down, the rains of the summer and the snows of the winter find no more impediment to check their course and absorb their moisture and they wash the hillsides bare and carry off the fertile soil of the valley within their course.

Time passes, a few years roll by and they find the hillsides barren and naked, the valley dry and sterile; desolation is written on the face of the plane, desolation is echoed back from the mountains.

The other power is like unto a man who comes into this same valley and resolves to make the wilderness blossom like a rose. He, too, engages in hard work; for every tree that the first man sent down the valley he sends one up the hill, for each tree that has been rooted up, he planteth one. He never grows weary in his up-hill work, spending all his means, strength and all the days of his life. A shrewd man passes by saying: "He is a fool."

But time passes; a few years roll by and they find the hill-side clothed with verdure and shade, the valley blooming in the pride of its gardens and fields. Prosperity is written on the face of the valley, prosperity is echoed back from the mountains.

In which of these two powers are we moving? In the one which looks at immediate profit and gain and after all labor, anxiety and planning leaves but a curse to posterity? or in the one that cares naught for immediate reward and after all labor, anxiety and planning leaves a blessing to posterity and generations after? Which work are you engaged in, brother, pray, which is your choice, sister?

Mt. Lebanon, N. Y.

Memory is the urn that holds the ashes of experience. L. S.

RIGHT LIVING.

IN a Christian church, it would seem that the principle of righteousness should stand foremost, and that the general influence of the body of the church should stimulate a pleasant action in that direction. The Teacher was very emphatic in his remarks on this subject, and gave it a conspicuous place in all his lessons of instruction.

The most simple and satisfactory definition of this talismanic word is,—right living, and this includes right thinking, right speaking and right acting. Those who attempt to mystify the word as something almost unattainable in the ordinary course of life, that may or may not be received by imputation according to theological rules, do a great harm to the upward progress of the Christian world.

The whole journey of life is a wonderful lesson; and this may include experiences of still more wonderful variations. The advantages or disadvantages that may come through birth, through education and through association, will tell upon the mind with the most powerful effect as the pilgrim moves along from degree to degree, over the King's highway.

Moses was very decided in saying that these conditions of the mind and body would be visited upon the children down to the third and fourth generation. In this example of retribution we might well say that "the way of the transgressor is hard," as his unrighteousness after enforcing a severe penalty upon the violator of God's law, inflicts a corresponding penalty upon others through several generations. The same law of God holds good even to the present time and the errors of one generation, or family, or church are seriously visited upon those that are to come forward on the stage of action at a much later date. A clearer insight into the workings of this peculiar law might be the means of saving many persons from suffering, from disease and even from death.

Sins of every degree and of every shade are found to be more or less actively developing in the minds of those who neglect the opportunities of doing good. Jesus did not hesitate to credit the Scribes and Pharisees with the works of righteousness, and he evidently found many among them who were honorable and honest men,—faithful in the performance of every obligation, and in this they were sure of their reward as was promised to the righteous man. But they were not Christians and had not accepted the more advanced light.

"Learn of me," said the divine Teacher, and then, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." As the light of God

increases the light in man must increase in corresponding ratio. This must continue, whatever the length of time may be, till that crucial test has been reached "when the prince of this world cometh and hath nothing in me," as said Jesus.

In this arises a demand for spiritual inspection. Unrighteousness can not lead to God, nor protect the soul in the light. Every deviation from a right course must culminate in a corresponding state of darkness. This is as unchanging as is the scripture testimony through the inspiration of the apostle,—“Whatsoever a man soweth, that shall he also reap.” In his reaping his reward for ill doing, he may force many others to suffer innocently through his transgression. He has sown to the wind and is now reaping the whirlwind.

As this law so thoroughly follows individuals and inflicts upon them the penalty of their transgressions, it also follows as directly the lives of a family or a church or a community, and they suffer from every violation of right, in exact proportion to the transgression and in accordance with the law which also might read with equal propriety,—“Whatsoever a community soweth that also shall it reap. If we are not reaping the fruits of an active Christian righteousness, then there is great need of a more careful investigation that we may discover the source of our declension. Our hope of salvation for either soul or body must be in a life that is vitalized with living truth.

Righteousness must be laid to the plummet with the same exactness as it was by our divine Teacher, and as thoroughly as it was by Mother Ann Lee and the Elders. Our prosperity can only be revived by making the gospel work of the first importance. “Seek first the Kingdom of God and its righteousness,”—and when this begins to stand first in our thoughts and words and in our whole life, then will spring up a spiritual prosperity filled with life from God. “For the Lord shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; and the voice of thanksgiving and melody. Therefore the redeemed of the Lord shall return, and come with singing to Zion, and everlasting joy shall be upon their heads, they shall obtain gladness and joy, and sorrow and mourning shall flee away.” Isaiah, li., 3, 11.

A faithful continuance in well-doing will insure for us the prosperity of everything over which we may exercise a care. “God is no respecter of persons.” The righteous man will receive the righteous man’s reward.

COURAGE.

"Ye shall know the truth, and the truth shall make you free."—JOHN, viii., 32.

MT. LEBANON, N. Y.

1. We see it! oh we see it! The dawning red and gold, The promise of the
2. We see it! oh we see it! The gates of sunlight ope, And morning writes with

al - tar flame that coming days en - fold, Tho' throbbing darkness cir - cles the
rainbow tints new mes - sa - ges of hope, Wide floats the snowy ban - ner for

tempest's mighty form, The light of Rev - e - la - tion will dis - si - pate the storm.
all the earth unfurled, Truth lifts her standard heavenward that will redeem the world.

CHORUS.

We see it! oh we see it! As har - bin - gers of light, We

lift our voi - ces to pro - claim, That God will speed the right.

THE MANIFESTO.

MAY, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

March.

	Thermometer.	Rain.	Snow.
1894.	39.20	1 in.	5 in.
1895.	24.87	$\frac{3}{4}$ "	19 "
Highest Temp. during this mo.	52	above 0	
Lowest " " " "	6	" "	
Number of rainy days	"	"	2
" " snowy	"	"	8
" " clear	"	"	12
" " cloudy	"	"	9

C. G. Reed.

Center Family.

April, 1895.

THE April number of THE MANIFESTO reached us this evening, well filled with choice reading matter from the various contributors in our sister Societies. It does us good to see so many able and busy brains working to help the cause nearest to our hearts.

I am sorry we can not report an ingath-

ering to our Zion home; those who abide the work are loyal and what are numbers compared to invincible integrity? The idea comes that with the starting of a new colony some may be led to inquire what it means. If there be vitality enough in the body to send out missionaries the Church is not dead and while there is life there is hope; we live not only for ourselves but for mankind; our mission is to preach the gospel to the ends of the earth. We are or used to be called the United Society of Believers; I think could we make that title a little more or a good deal more practical it would redound to our glory.

Spring time has come again, the harbinger of another busy season. We are making preparations for another winter, by storing fire wood.

We hear encouraging news from the Brethren in Florida. May the Lord bless and prosper the good work being done in that far away land of promise. I have been thinking about the Bible story concerning the children of Israel, how before entering the Promised Land, the Leaders of the people sent out twelve spies to view the land they were to inherit, and only two of that number brought back a goodly report, bearing with them the fruits of the land; great clusters of grapes. So much for the story, whether true or false, and it serves to illustrate human nature. We hear many conflicting stories of the sunny south and out of the drift we sometimes see a gem of real worth.

Timothy Rayson.

North Family.

April, 1895.

HOME NOTES are not necessarily a rehearsal of external occurrences, while things of much greater importance seem to present themselves—namely, our mental and spiritual status. "The life is more than meat and the body is more than raiment." True goodness never contracts the mind and soul, but ever tends to broaden thought and action. They whose lives are wholly absorbed in doing good are, as

a happy result saved from evil, having risen above it.

He who "maketh his sun to rise on the evil and the good and sendeth rain on the just and on the unjust" would not have us an exclusive people. Let us not hide our light under a bushel and think we shall be benefited thereby or we shall find ourselves narrower than those we look upon as belonging to the lower grade of society. Let us aim to act in accordance with the principles we profess to embody in our lives; aim to advance wisely while so doing, not permit our exalted position to become lowered, or our sacred principles to become desecrated by those who would for selfish and pernicious purposes use our name, or caricature us to our detriment.

The Christ spirit which has been made manifest through many personalities as far back in history as we have any record, is as fully alive as ever, and is inspiring the hearts and lives of many to-day. The pessimist, if he will, may enjoy his own dark forebodings; but the optimist, God's own instrument for good, hears amidst the clamor of mental distraction, a voice, telling of better things in the near future, and sees through the smoke of false ideas grand and ennobling thoughts finding birth all around him. One of the many encouraging signs which we particularly notice is, that minds on the higher strata of life are deeply interested to know more of a true Christian life and to seek more ardently to investigate the principles that govern our Church. This gives opportunity for the distribution of pamphlets and tracts treating upon various subjects pertaining to our faith. Last year we spent over two hundred dollars for missionary purposes, and we look upon it as money well spent.

Our good Sister Ann Offord, who has for more than twenty years filled the office of Deaconess, resigns on account of physical indisposition. She is at present, with Sister Louisa Bell, sojourning with kind and loving friends at Enfield, Conn. To heal the soul is one thing, to heal the

body is quite another; they both belong together and together they are destined to rise out of old into new conditions. This all important law of healing which Jesus and Mother Ann recognized and practiced upon the people in their time, is working like leaven among a certain class and will be made more manifest as minds are prepared to receive it.

Sister Martha J. Anderson resigns her position as assistant Eldress and fills the vacancy in the Order of Deaconesses. Sister Sarah Jane Burger is called to the Eldership. We rely upon a spiritual gift and trust all is wisely done.

We shall soon plough and plant and believe that God will give the increase. Health of family generally good; having a grip on hygiene, La Gripp finds us fully equipped against him. Love and good-will to our dear friends everywhere.

Grace S. Bowers.

Shaker Station, Ct.

April, 1895.

"HOME sweet home, there is no place like home" with the virtuous and true. How many different homes Believers represent, and yet, there is a spirit of union and love existing among the members of each Society, that unites them in the bonds of the gospel, "for we are members one of another." How blessed it is to feel that we are under the care of One "who doeth all things well." We delight to think on God's promises to those who obey Him.

Let us cling to Him who is our refuge and strength, and by the cross make our lives full of brightness and joy and an honor and glory to Him who has enabled us to be heirs to a kingdom that is eternal in the heavens.

Love lightens labor, and as we help others, a well-spring of joy and happiness springs up to cheer and encourage, even though our burdens seem heavy. To admire a virtuous life, yet not live it, is sad. Steady growth in the right direction is the growth that tells.

* * * * *

Buying seed requires greater confidence in the integrity of the seller than any other article of merchandise.

"Chicago has twenty-five buildings that are more than twelve stories high."

The whole basis of winter laying hens may be summed up as follows: supply the hens in winter with what they can pick up during summer months. A hen at large, supplies herself with grit in the shape of sharp flinty substance.

It is proper care and food that hastens early laying. Hens should have all the milk they can readily drink; no kind of food is better adapted to egg production.

Daniel Orcutt.

South Family.

April, 1895.

HOME NOTES are again in demand, and the time seems unusually short since the last issue. The return of spring, with its mud and almost impassable roads, is here. We have but little rain, although April is the month for frequent showers, and the cold winds of March have not disappeared, still preparations for gardening are being made. The tomatoes started in boxes are doing well and will be in readiness for transplanting when the time arrives. The bluebirds and robins have come and receive a welcome greeting as we love to hear their musical voices.

The past week the fruit trees have received the second application of the spraying apparatus which will prevent the blight that would otherwise spoil the fruit. Some seven hundred trees of different varieties are very soon to be set out, also a new strawberry bed. This is the time of year to find plenty of occupation both in the house and out. Housecleaning is progressing in our home, removing all objectionable objects which have accumulated through a long cold winter. When duties are well performed in their season, peace and rest will follow.

A comparatively good degree of health is enjoyed in our family at present, and is the cause of deep thankfulness to the giver of every good and perfect gift. We had a

short though pleasant visit the past week with two Sisters from the North family at Mt. Lebanon. These interviews help to strengthen the bond of union between the Societies and so are very profitable.

Maria Witham.

Enfield, N. H.

April, 1895.

WITH the beautiful month of May just dawning, we are glad to greet the readers of THE MANIFESTO with the cheery salutation, "God bless you all," while we chronicle the good news of general good health and prosperity.

The bleak winds of winter have dealt fairly with us, having made no inroads on our physical organizations causing lingering illness, which so wrecks human happiness.

On March 22nd Br. Simeon Childs took his transition to the Celestial City.

"Where kindred and guardians are joyful
To widen the spiritual bond."

Sixty-two years of his life were devoted to the work of regeneration, and no other man more effectually won the palm of victory over self and sin. It may well be said that those loved him most who knew him best. He needs no monument of honor but the one already erected in the hearts of his home relations.

Gospel kindred, as one by one our friends ascend, what are we doing to fill the vacancies made?

We are in the midst of our sugar harvest having tapped 1800 trees. As compared with last season we are having rather a late spring, but acting upon the advice of a very wise philosopher who declared it was always best to let the weather take its course, we are waiting the arrival of summer when we shall exchange the snow shovel for the hoe and rake and toil for those things which though perishable are indispensable to all alike while inhabiting this mundane sphere.

On the evening of April 2nd twenty-five members of the Enfield Christian En-

deavor society, spent over two hours at our sugar-camp, enjoying its fruits and in singing hymns and conversing upon profitable subjects.

As is well known, they are a growing society.

George H. Baxter.

Sabbathday Lake, Me.

April, 1895.

MARCH has gone. With us it was a cold disagreeable month, and on leaving roared like a lion. It came in like a lamb but the lamb was soon frozen. Now April comes with its sunshine and showers, making muddy roads and walks. Soon the waters of the lake will yield to the sun's hot rays and come forth sparkling as brightly as ever. These are fine days for the maple trees which are giving us an abundant harvest. It is a pleasure to the young people to be out early, these bright mornings, gathering the sap which is brought to the evaporator in barrels. Our dearly loved Eldress Lizzie Noyes oversees the whole business.

The hum of the wood-saw has been heard for the past fortnight. That job is over now. Our portable engine has done its part of the work very faithfully.

The banks of the mill pond are piled with logs waiting to be sawed into lumber for the Lewiston market. Many a noble tree lies there whose beauty has been destroyed by the woodman's ax.

We manage to get along from year to year by united and consecrated efforts, and have not yet thought of migrating to Florida, but Believers can not be separated in spirit, though their homes may be far apart.

Ada S. Cummings.

Pleasant Hill, Ky.

April, 1895.

BELoved ELDER HENRY:—I always read THE MANIFESTO with great interest and am glad we have this exponent of our faith and of the glorious salvation from

sin we have found in obedience to the teachings of Christ. I am sure all who have tasted of the joys of the world to come and realized the satisfaction of a selfish life laid down to take up the burden of the Lord, would willingly proclaim to the whole world that "now is come salvation and the kingdom of our God."

Of the many children for whom we care, it seems that many are led to love the life of Christ, but when the test is applied, "Except a man forsake all that he hath he can not be my disciple," many prove moral cowards and are slaves to the passions which rule the heart of the natural man. Yet, how many are thankful they were educated with the Shakers and when stricken with poverty or death, their first thought is that their children be placed with the Shakers to receive a like education. All we can do is to offer to those who come among us, the gospel of love and purity in all its attractiveness, and some good fish will remain while the others go back into the sea from whence they came.

May the Lord bless and unite his people and send faithful workers into his vineyard.

Lucinda M. Reynolds.

White Water, O.

North Family.

April, 1895.

As the cold weather has abated and the warm sun is spreading its rays over our beautiful White Water valley, I thought a few home items might be of interest to our Gospel friends, both east and west. We are at the present time, planting our potatoes. Expect to plant about five acres.

The cold weather has not injured our fruit crops as badly as we expected.

I presume if we have no more heavy frosts, we may be blest with some fruit, which has been a failure for the past three years.

Our good Sisters are very busy at our home cleaning house. The Bible teach-

es, "Cleanliness is next to Godliness," and we believe it. What a blessing it is to the Brethren that they have kind and willing Sisters ever ready to beautify our gospel home and we know from past experience, that they are glad that there are good and faithful Brethren to help as this season of renovating and repairing comes round.

Brother Charles Dixon, our herdsman is very active with the whitewash brush, and I presume when he gets through, we will hardly know our old place.

May God bless every soul who is willing to help beautify and build up our gospel homes, both temporally and spiritually.

On the 23rd of March we opened a pit of potatoes and found enough new ones there for a dinner for fifteen grown persons. I do not know whether our Florida Brethren can excel this or not. We of White Water extend our prayers and love to our gospel friends in Florida. Recently, I had the privilege of visiting at Union Village and enjoyed it very much.

La Fayette Parker.

Shakers, N. Y.

North Family.

April, 1895.

WHILE pursuing the even tenor of our way, we have with us the blessings of God and it is of very great importance to the mind as we view life from an external point of view. "The Kingdom of heaven is within you." There should be laid the foundation on which to build the superstructure in which shall be the dwelling-place of that spiritualized being who has attained the mastery over the rudimentary life; not through the conflict with carnal weapons attaining power over fellow mortals and compelling States and Empires to do homage to their will.

Spring is very backward comparing it with past seasons. At present writing there are large snow-drifts to be found in the woods though the cleared land is generally free. March showed very little indications of balmy spring, but was typical

of the month in maintaining boisterous weather.

As far as health is concerned there has been a favorable state with the exception of colds and a few cases of the grip. By the time of the appearance of these Notes your humble correspondent will be busily engaged in the garden. We feel thankful for the privilege to commune with gospel Brethren and Sisters either through THE MANIFESTO or in daily communion. They quicken the spirit and make one feel that "Life is more than meat and the body than raiment."

Hamilton DeGraw.

Harvard, Mass.

April, 1895.

THE long tedious winter has finally left us, after holding us in its icy embrace till the last of the month. Not a spring note was heard during the month, save on one sunny day a bluebird uttered one feeble song, and then disappeared not to come again till it could hail the month of show-ers.

The farmers have the wood securely housed, and are now busily engaged making preparations for seed time.

It has been arranged for our South family to remove from their present home to live in our Church family. The removal takes place about the 18th of April. They will be heartily welcomed. In concentrating our forces there is strength.

Our aged ones have endured the severity of the season remarkably well and all have been free from illness, with the exception of an epidemic of colds which soon left us. Our centenarian, Br. Ezra Newton is very feeble and needs constant care. He has been growing more feeble since the celebration of his one hundredth birthday.

In these troublous times we have much cause to offer oblations of praise to the Father of mercy and justice. By living by the revelation of his spirit we have a peace that the world can not give neither can it take it away.

Marcus M. Ballard.

LOOK UPWARD.

By Ada S. Cummings.

Look upward, is the call to thee,
When thou art sore oppressed;
'Tis from above, thou'lt find a balm
Which calms the troubled breast.

Look upward, O thou bruised flowers!
The storm hath ceased, awhile,
The sun is shining on thy bower
Lift up thy head and smile.

Look upward, send thy fragrance forth
To cheer some wearier heart.
Though thou art bruised, arise again,
And bid thy grief depart.

Remember that thy petals pure
Though crushed upon the ground,
Can shed abroad a perfume rare
In sweetness all around.

Look upward, then for joys will be
Along thy journey here;
It is God's hand that's leading thee,
Therefore thou need'st not fear.

Then look aloft, whate'er betide,
Though rough may be the way,
If thou would'st reach the brighter side
Above, 'tis always day.

Look upward: there is still a work
For each and all to do,
Thy faith will show the silver cloud,
The sun is shining through.

What tho' thy journey seemeth long!
Thy goal seems yet afar;
"Look upward," still should be thy song
Thy bright and guiding star.

Sabbathday Lake, Me.

[Contributed by Genevieve DeGraw.]

SPRING CLEANING.

YES clean your house and clean your shed
And clean your barn in every part;
But brush the cobwebs from your head
And sweep the snow-banks from your heart
Just when spring cleaning comes around
Bring forth the duster and the broom,
But rake your foggy notions down
And sweep your dusty soul of gloom.

Sweep old ideas out with the dust
And dress your soul in newer style,
Scrape from your mind its worn-out crust
And dump it in the rubbish pile.
Sweep out the hates that burn and smart
Bring in new loves serene and pure,
Around the hearth-stone of the heart
Place modern styles of furniture.

Clean out your moral cubby-holes,
Sweep out the dirt, scrape off the scum;
'Tis cleaning time for healthy souls—
Get up and dust! The spring has come!
Clean out the corners of the brain,
Bear down with scrubbing brush and soap,
And dump old Fear into the rain,
And dust a cozy chair for Hope.

Clean out the brain's deep rubbish hole,
Soak ev'ry cranny great and small,
And in the front room of the soul
Hang prettier pictures on the wall.
Scrub up the windows of the mind,
Clean up and let the spring begin;
Spring open wide, the dusty blind
And let the April sunshine in.

Plant flowers in the soul's front yard,
Set out new shade and blossom trees,
And let the soil once frozen hard
Sprout crocuses of new ideas.
Yes, clean your house and clean your shed
And clean your barn in every part;
But brush the cobwebs from your head
And sweep the snow-banks from your
[heart.

No need to go to Florida
To keep your house in good repair;
No need to leave a sunny home
To breathe the southern sultry air.
The Northern climate is the best,
Most healthful too for soul and mind.
Its fruits,—none better can be found
For all the ills of human kind.

—Selected.

THE missionaries do not always have the
daintiest menu as they sit down to dine.
Missionary Walker describing his bill of
fare in Central Africa says he occasionally
has white ants as a delicacy, and likes

them very much, though it takes some time to get over the feeling of repugnance which ants at first excite as an article of diet. There is nothing like getting used to things.

Dr. Junker found that, after a while, he could eat fried ants with as much relish as any of the natives, and the explorers on the Congo have not objected to an occasional hippopotamus steak when stewed goat and boiled chicken have failed to give sufficient variety to the canned meat of civilization.

An orchid collector who has enriched the hot-houses of Erastus Corning and other horticulturists, avers that stewed monkey isn't so very bad, at least on the upper Amazon. One dish however, was set before an eminent explorer awhile ago, that was too much for him, and he unconditionally surrendered. It was De Brazza, and he sat down very hungry one day to eat a native dinner on the banks of the Ogowe. He thought he was eating fish and a very palatable dish it seemed, until he was told by the delighted lady cook whom he was complimenting, that it was snake. The information ruined his appetite.

The missionary by the way, has abundant cause for thanksgiving, and no doubt has his Thanksgiving dinner. But what foreign missionary dines off roast turkey? Their number can be written by a 0.—*The Christian at Work.*

THOUGHTS.

*By Willie C. Hicks.
(12 yrs. old.)*

1. Do good for evil. When any one kicks you do not kick him, but do good to him for evil.

2. You know that if you help a sinner, you are laying up treasures in heaven; help a sinner as much as you can.

3. Do not be afraid of a sinner but take him and talk kindly to him and be done with him.

4. Be loving to every one, do not say "go away" or "leave me alone," that is not "brotherly love."

5. The Lord is with you wherever you go, but if you do not keep his commandments you will not enter the kingdom of heaven.

Mt. Lebanon, N. Y.

ACROSTIC.

Henrietta Morgan.

CONSECRATION, precious virtue,
Over all take full control;
Not one talent for reserving,
Sacrifice to God the whole.
Every thought, word and action,
Consecrate anew each day;
Reward will crown the effort,
And the right will bear sway:
Teach us then, oh Consecration,
In thy service to remain;
Over every wrong we'll triumph,
Never to retract again.

West Pittsfield, Mass.

WHAT WAS HIS CREED?

HE left a load of anthracite
In front of a poor woman's door,
When the deep snow, frozen and white,
Wrapped street and square, mountain
and moor.

That was his deed;

He did it well;

"What was his creed?"

I cannot tell.

Blessed "In his basket and in his store,"

In sitting down and rising up;

When more he got he gave the more,

Withholding not the crust and cup.

He took the lead

In each good task.

"What was his creed?"

I did not ask.

His charity was like the snow—

Soft, light and silent in its fall!

Not like the noisy winds that blow

From shivering trees the leaves; a

fall

For flowers and weed,

Dropping below.

"What was his creed?"
The poor may know.

He had great faith in loaves of bread
For hungry people, young and old,
And hope inspired, kind words he said
To those he sheltered from the cold.
For we must feed
As well as pray.
"What was his creed?"
I can not say.

In words he did not put his trust;
His faith in words he never writ;
He loved to share his cup and crust
With all mankind who needed it.
In time of need
A friend was he.
"What was his creed?"
He told not me.

He put his trust in Heaven, and he
Worked well with hand and head;
And what he gave in charity
Sweetened his sleep and daily bread.
Let us take heed,
For life is brief.
"What was his creed?"
"What his belief?"—*Selected.*

THE BRIGHT SIDE.

LOOKIN' on the bright side
That's the way to go;
All the time the right side,
Summer time or snow!

Clouds is got a light side—
All the bells will chime!
Lookin' on the bright side
Gits there every time!

When the weather's hazy
Light the lamps an' still
Think you see a daisy—
Hear a whippoorwill!

When you're out o' money,
Smile an' take your ease!
Think about the honey
That's a-comin, with the bees!
—*Atlanta Constitution.*

SHAKER STATION, CT. April, 1895.

DEAR YOUTH;—"Blessed are the meek."
Meekness is one of the characteristics of God's people. You are exhorted by precept and example to have a submissive, meek and resigned spirit. How much happier you might be if you would learn more Christian patience, and receive with meekness and humility all chastening necessary for your purification as coming from your heavenly Father for your eternal good. Jesus was patient, pure, submissive and meek. Walk in his footsteps.

Humility and meekness are beautiful ornaments of refinement and culture; it is a mistaken idea of refinement or a false culture that ignores either. One of the fruits of the Spirit is meekness, and you are encouraged to walk in the heavenly pathway "with all lowliness and meekness" and to "put on mercy, kindness, humbleness of mind, and to follow after righteousness, love and patience."

You can not be too humble and meek.

Clothe your soul with humility. Those who are humble are like Jesus, in that respect. Increase in every virtue that will fit you for heaven.

Purity is a lovely ornament and very much you need it. Scorn improper conduct. Be guided by truth and keep clean within.

"Blest are they who seek in their youth,
With spirit meek the way of truth."

DANIEL ORCUTT.

As the writers of THE MANIFESTO can not all think alike, any more than they can all look alike, they may be consulted in regard to their special views, on the subjects of which they write. One thinks that every thing is spirit and that all tangible things are only a coarser quality of spirit. Another thinks that matter stands first and every thing is matter, and that the invisible things of God, and even God himself is matter, only a little more refined. This is called the one substance theory.

One person thinks he lives on the outside of the earth, another thinks the earth is hollow and he lives on the inside, while a third, thinks the earth a plane surface and we can neither go into it nor around it. So long as all this makes ignorance to be bliss, it is folly to be wise.

✍ Those who write for "Home Notes" should not forget the order of that department, and write an essay on either religion or domestic duties. An article of 350 words will do quite well.

✍ Write your article on sheets of NOTE SIZE.

EXCHANGES.

PROGRESSIVE THOUGHT is published in Olathe Kansas "in the interest of Progress and Humanity." E. Z. Ernst, Editor of Progressive Thought is an earnest advocate for reformatory measures, in the interest of the working-man. It believes that a better day is dawning and urges its readers "not to be blind to their own interests."

THE JOURNAL OF HYGEO-THERAPY Edited by Dr. T. V. Gifford is a welcome messenger. Lessons in life are among the most valuable, and when they are so clearly presented to the reader, most certainly should they be appreciated. Most of us who have seen one half of the journey of life could tell a wonderful story of our experience in the "Wilderness of pills and powders." This subject can never have too much light thrown upon it.

OUR ANIMAL FRIENDS is a beautiful periodical sent out by the "American Society for the Prevention of Cruelty to Animals." This great kindness that is extended to the animal creation is a strong evidence of the upward march of the human race. "Blessed are the merciful," was not spoken in vain, and the merciful man rests assured that in his care over these animal friends he is approved of God. This beautiful work is published each month at 10 East 22nd St., New York City, at \$1.00 a year.

THE FIRE BRAND is from Shenandoah, Iowa. C. S. Hanley, Editor. It is a religious journal and admits no advertisements to its columns. The Editor says, "The firm name is God, the Father, Son and Holy Ghost. We are responsible to God for what we put in this paper, on which our readers are to feed their never dying souls."

THE ALTRUIST is published in St. Louis, Mo., and is the exponent of the principles held by the Society. Alcander Longley is the Editor and also the President of the organization. It allows equal rights and privileges to all its members and makes no interference with the marriage relations, nor with religious or political opinions.

We hope Br. Longley will soon be able to register the one hundred men and women that he wishes to enter his Community. Every such effort is doing good in the world and we wish for it great success.

THE HUMANE JOURNAL is published in Chicago, Ill., by Albert W. Landon. The mission of the Journal is to promulgate the law of kindness and certainly that mission must be from God. Literature of an elevated order like that found in the Humane Journal, must have a beneficial and moulding influence on all who are privileged to read it. The paper is beautifully illustrated and will be sent to any address for \$1.00 a year.

[Contributed by Ann Cumings.]

DENUNCIATION.

By Rev. Walter Cotton.

DENUNCIATION never yet protected the innocent, confirmed the wavering, or recovered the fallen. That spirit of ferocity which breaks the bruised reed, partakes more of relentless pride than virtuous disapprobation. Many sever themselves from all sympathy with the erring, from the mistaken apprehension that the wider the chasm, the more advantageous the light in which they will appear. The chasm which seems so wide to them, narrows to a faint line in the Eye of Omniscience. Forgiveness is our duty; not that forgiveness which scorns and forsakes the object on which it is bestowed, but which seeks to reclaim the erring, and re-instate the fallen in merited confidence and esteem.

When repentant guilt trembled and blushed in the presence of Him whose divine example is our guide, no frown darkened his brow, no malediction fell from his lips; his absolving injunction was,—
"Go and sin no more."

The brightest stars are they which have emerged from a horizon of darkness.

Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for April leads with a character study of the Hon. Thomas C. Platt, the eminent political manager. It is from a personal examination by the editor, Dr. Beall, and is commendable for its cool impartiality and close analysis. Two portraits are given which clearly illustrate the qualities described. "Education for Every Day," by Caroline B. LeRow, will be appreciated by practical people; and "Temperament and Faculty," by W. P. Underwood, will interest students of Phrenology. "Mysterics of To-day," by Anna Olcott Commelin is a story of experience in occultism. Dr. H. S. Drayton contributes a valuable paper on the scientific standing of Gall and Spurzheim. Mrs. Wells gives a fine sketch of William Walton, with illustrated extracts from his writings on the English poets, comparing heads with their literary productions. Professor Sizer presents a galaxy of "young hopefuls" in the Child Culture Department, with numerous handsome illustrations of special value to parents. Under Science of Health are a number of excellent articles on Magnetism, Elements of Blood, and other hygienic questions of importance. The Editor has an illustrated physiognomical study of the mouths of Archbishop Satolli and Mary Anderson, and an earnest, eloquent protest against the whipping post in the light of phrenological philosophy, etc., etc.

CURRENT EVENTS, the new magazine printed at Rockville, Conn., gives a complete review of the important news of the world every month, with timely illustrations, for 30 cents a year. It tells of the progress of the world in an accurate, interesting way, and it is therefore used by many teachers as a supplementary reader for school use. The publishers send sample copies free on receipt of postal. A feature of the April number is an up-to-date review of the China-Japan war.

THE WORK OF ALBERT LYNCH.

ALBERT LYNCH, whose work is becoming so much more generally known to Americans through his drawings in *Scribner's Magazine* and his cover designs for *The Ladies' Home Journal* is Peruvian by birth, but of English parentage. He is only thirty-three years of age, and of extremely retiring disposition. He is unmarried and lives in Paris. The young artist commands the highest prices for his work, his smallest water-color paintings readily selling for \$600 to \$900 each. In 1893 he received the Salon's first prize for his beautiful panel of "Spring," showing a single figure. This picture won the admiration of the French art critics and the public to such an unusual degree that the painting was sold for a fabulous sum to a private Paris buyer. Recently

The Ladies' Home Journal acquired all publication rights to this painting, and it will serve as one of the cover designs for that magazine. The next issue of the *Journal* will also have a design by Lynch, portraying his conception of a woman's ideal costume. A succession of other cover designs by Lynch will follow these two.

THE JOURNAL OF HYGIEO-THERAPY. April. Contents. Primary Facts for Doctors; How to live Properly; Testimonies against Tobacco; Cancer and Vaccination; The Garden; Phrenology; A Sermon by a Layman; Substitutes for Flesh Meats, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

BIBLE RHYMES AND BIBLE LESSONS, by Anna Bell, is published by H. L. Hastings, 49 Cornhill, Boston, Mass.

This interesting and illustrated little work has for its object the stimulating of the minds of all, old and young, in the more careful study of the Bible. It is a work of some eighty pages, of excellent paper and beautiful type. The largest part is devoted to questions and answers on subjects of special interest to be found in the Scriptures, as—"The Books of the Bible." "The Angels." "The Manna." "The Wisdom." "The Food, Clothing and Hair." "The Bible Children." "The Bible Mountains," etc., etc. Sunday Schools and families would find in these carefully prepared lessons a Book of extended information, and one which would on examination be appreciated.

THE CHRISTIAN ARBITRATOR and Messenger of Peace has entered upon its twenty-fifth year, and removed from Richmond, Indiana, to Philadelphia, Pa. It is a bright monthly, handling the subject of peace and arbitration from a Christian standpoint. A leading article, "War in the Old Testament," by the late London banker, George Gillette, puts a new light upon the subject, and is worthy of study by all pastors and Christian professionals.

It has a resume of the peace work being done by the W. C. T. U. and other peace societies, both in America and abroad, and much to interest these workers. Takes great interest in the labor movements and should be read by working men, especially Christian working men. It will be the organ of the Christian Arbitration and Peace Society, and is published at the extremely low price of twenty-five cents per annum, education rather than profit being its purpose. 209 Cooper St., Camden, N. J.

Bentley.

Simeon Childs, at Enfield, N. H. Mar. 22, 1895. Age 83 years, 2 mo. and 10 days.

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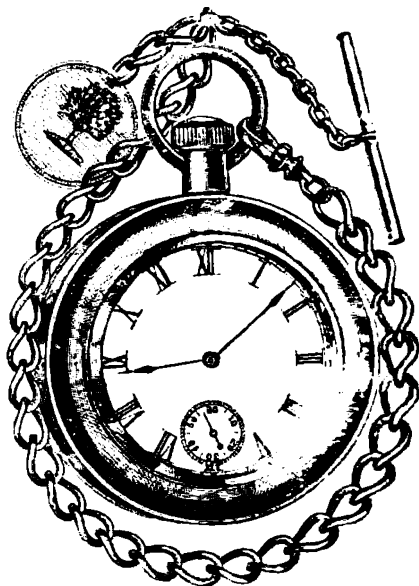
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JUNE.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXV.
—

“CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS.”

Ecc. XI: 1.

EAST CANTERBURY, N. H.

1895.

THE MANIFESTO.

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Vol. XXV.

JUNE, 1895.

No. 6.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

SPECIAL PROVIDENCES.

By Hamilton DeGraw.

IN dealing with this subject we will apparently be treading on forbidden ground. The infinite spirit does not turn to right or left to favor finite existences. Admitting the truth of the foregoing statement, we are sure that the divine Spirit gives to its children according to their needs, and according to their merits. When in the process of human evolution conditions arise that require a special line of action, instrumentalities arise to meet the demand and the current of events is turned from the course that it had been pursuing. To illustrate;—In the upheavals and revolutions that have changed the destiny of nations, individuals have appeared on the scene as prominent actors who before were in obscurity and would have so remained had not the necessity arisen for the use of those mental and spiritual faculties that they possessed.

Abraham Lincoln illustrates this principle. He became the heritage of our whole country regardless of party. Reared in obscurity nevertheless his life training and discipline supplementing his inherent faculties fitted him for the ordeal that he was called to pass through in after years. The conditions of human society then existing called for those special faculties to serve his nation and they moved to the front.

The question is asked, "Does divine Providence favor some more than others?" We would say that while those laws are unchangeable he who complies with them; moves in concord and attunes his life in harmony with the Divine, receives special blessings that the violators of those laws fail to receive.

The old adage "God helps those who help themselves," is true, and those who fail to make exertion in their own behalf do not receive the Divine aid. Without transcending the boundaries of the immutable, unchangeable Infinite, the revelation that the law of worth is one of the Divine attributes, and that merit alone will insure special blessings needs to be understood. "The prayer of the righteous availeth much." If there were no rewards of merit to be given then the efforts of human life for advancement would be useless. The lazy and shiftless, especially in a spiritual sense, would be on equal footing with the industrious; but it is not so, "Whatsoever a man soweth that shall he also reap." By moving in the current of those spiritual forces the special benefits accrue that those who are side-tracked lose.

Every intelligent person, who thinks in the line of intellectual and spiritual growth, has at times experienced a necessity for an especial manifestation of providential aid in his behalf and although granted according to a fixed law of the spiritual world, yet to the casual observer, viewing the circumstance from an external position it seems like a changing of Divine law to suit the whims of mortality; but not so. The suppliant realizing his need enters into a labor to bring his spirit into perfect accord with the Divine; and the very fact of its wrestling with the powers of good makes a realization of his desires possible. In the spiritual world there is no such thing as chicanery or sophistry. Each individual must stand for just what he is, and receive just what he has earned and no more. Whatever has been gained of a spiritual treasure will be an inheritance more lasting than the rock of ages, for it will never fade away neither can it be wrested from him.

Shakers, N. Y.

JUNE.

By Martha J. Anderson.

Oh, now will the queen of summer reign
 Embowered in bloom of the roses fair,
 Whose delicate fragrance and shadings rare
 Will not to our senses plead in vain :
 She calleth the dews and gentle rain,
 And, waving the wand of her kindly care
 Rich beauty blossometh everywhere.
 O'er meadow and hill, and field of grain,
 What magical changes unfold to view ;
 The grasses plume and the seed cups fill,
 And the woodland copse so lone and still
 Expands in richness of foliage new.
 'Tis blessed to trust that the seasons will
 Each in their turn God's love fulfill.
Mt. Lebanon, N. Y.

GOD IS EVERYWHERE.

By Lucy S. Bowers.

BENEATH the sod what wondrous treasures lie!
 What substances of beauty and delight!
 And how man seeks them with his mind and might.
 Deep beds of gems, so pleasing to the eye;
 Diamonds whose brilliance no glitter can outvie,
 And rubies glowing with a crimson light;
 Emeralds dipped in spring's new verdure bright,
 And sapphires decked with drapery of the sky,
 The topaz blazoned with the golden gleam;
 And like the blushes of the morning beam
 Behold the purple amethyst so fair,
 Who tintured this deep hidden dust? who wrought
 The lucid drop? 'Twas God. His power and thought
 Are truly manifested everywhere.

Mt. Lebanon, N. Y.

SOCIAL IMPROVEMENT.

THE Social Improvement Society of the North family held its regular meeting Wednesday evening, April 10th, which was rendered very interesting by reason of the discussion of the vital question,—Will there be a new order in society and if so will the same be communistic or co-operative?

Elder Daniel Offord led the discussion by an able paper in which he held that the long pent up and enslaved powers of mind and soul will of absolute necessity break the fetters that have for so long held them in bondage. The dial of time plainly indicates to all discerning minds that the hour has already struck and a new order of society is being formed. He believes that the higher or celibate order in the coming social regime will be communistic, and the generative order co-operative.

Sister Catherine Allen read a paper treating of the same subject in which she claimed that all the movements of the day, for evil as well as for good clearly indicate that in the near future there will be a new order in society. The wide-spread social and industrial troubles, the increasing misery of the masses resulting from the concentration of wealth in the hands of the few are creating the upheavals and overturnings which are shaking our present civilization to its very center.

Brother Charles Greaves made a short address on the question under discussion, contending that as land was the seat of wealth, free land would be absolutely essential to any substantial social reform.

A paper by Brother Ezra J. Stewart advanced the idea that at the close of

each century unusual commotion in both business and social circles seemed to be in order and that out of the present movement must accrue communism and co-operation.

Brother William Bassett said that in a new social order money would be unnecessary to carry on the business of the world and that this means of commerce would be destroyed.

Sister Sarah Burger read a selection on the subject from *THE MANIFESTO*. The writer was Robert Stevens.

Brother Charles J. MacLaughlin followed with a brief address pointing to the fact that biblical prophecy indicates a new heavens and new earth which were about to dawn. Selections were read by Sisters Rosetta Stevens, Lucy Bowers, Julia Lincoln and Mabel Lane touching on the question of social reform. Short original paragraphs were read by all the members of the society. A paper on,—Does the press mould public opinion or does public opinion mould the press? by Cora C. Vinneo.

The question selected for discussion at the next monthly meeting was,—How would a union of Church and state affect our national liberties?

The speaking was interspersed with beautiful hymns. The sixth of next August is selected as the date to commemorate the life and work of the founder of the Order of Believers, Mother Ann Lee.

INSPIRATION.

By Frank Theobald.

OF what use would be a piano without the marvelous touch of a master hand to bring out the sweetness and harmony which it is capable of giving? So is it with the human mind and soul. Unless touched by the inspiring hand of God we would be dead; it is his Spirit that gives us strength and ability to give to each other our best thoughts, as in the case of all true prophets and sacred writers who, by the influence of the spirit of God, were led to prophecy and write of divine things with a certainty that leaves no room to doubt their supernatural origin.

Every thought and word that tends to strengthen our care for each other and for things good and pure, is an inspiration from God; and all reforms whether in religion, science, art, politics, mechanics, or in any of the various walks of life, if they are in the interest and for the betterment of humanity, the person through whom this work is brought about has received an inspiration from God.

We may not all think alike as to the source from which the inspiration comes. For instance we would suppose that all reforms would come through agents especially prepared for the work; mortals whose lives have been filled with good deeds, love to God, and their fellow-men. This is true to

a certain extent. God works in various channels. and it is not best to judge that of which we are uncertain; but if it is the means of bringing that soul or another to the Christ life, then we can say it is the work of God.

I think we should labor for this inspiration, in good fellowship; aspire for an ambition, a purpose in life, by which we can give our best thoughts, words and works, for the good of mankind.

We read that the Scriptures are the Word of God, and every thoughtful, intelligent mind would be led to so believe, as they read the sacred writings which have stood the test of time, and are to-day accepted as truth. Jesus was inspired to bring salvation in his time.

The inspiration which came through Mother Ann, and her fidelity to light and truth as revealed to her, gives us the Father and Mother in Christ, as recognized in the natural order of things, and if this union is preserved, in the spirit and teaching of Mother Ann, and the first leaders of our faith, with a kindly regard for the rights and duties of each other, remembering that we are to love our neighbor as ourselves, blessing and prosperity will be our portion.

All inspirations which have come from God through man, which have been proved by a practical test, as truth, will forever be accepted as such. The laws of man are changeable, but the laws of God are the same, now and forever.

The power for doing good, which has made so many men and women famous, we all have, to a certain degree, and let us use this inspiration for the benefit of all, that God in His goodness, may use us, for His own honor and glory, in whatever way he deems best.

Enfield, N. H.

[Contributed by William C. Ayer.]

ADVENTURE AMONG THE ROSICRUCIANS, NO 1.

By Franz Hartmann.

(A member of the Theosophical Society, and published in the Society's Magazine.)

THE obstacles which arise from the external world are intimately connected with those from the inner world, and can not be separated; because external temptations create inward desires, and inward desires call for external means for gratification. Still, there are many people who do not crave for the illusions of life, but who have not the strength to resist them. Many have a desire to develop spiritually and to gain immortality, but they believe themselves forced by external circumstances, which they dare not resist, to employ their time and energy for the attainment of worthless things, instead of using their strength to dive down into the depths of the soul to search for

the priceless pearl of wisdom. Thousands of people have not the moral courage to break loose from social customs, ridiculous habits, and foolish usages, which they inwardly abhor, but to which they nevertheless submit because they are customs and habits to act against which is considered to be a social crime. Thus thousands sacrifice their immortality to the stupid goddess of fashion.

Who dares to break loose from the bondage imposed upon him by fashion, and to exchange for it the freedom of eternal life? Who dares to face the calumny and the contempt of the ignorant, to obtain in its place the applause of the wise? Who has the courage to incur the sneers of the imbecile, the ridicule of the ignorant, the laughter of the fool, and gain thereby a light of whose existence those who live in eternal darkness know nothing? But the vast majority of people drown the voice of reason by the speculating power of the intellect. Rather than have their vanity suffer, they allow the spirit to starve; rather than be crucified and to resurrect into immortal life, they submit to the galling chain; they lose their appreciation of liberty, and, becoming used to their chains, begin to love them and to impose them upon others.

I am not a believer in total depravity of the human nature; I know that man's animal principles, on account of their inherent instinctive efforts for the preservation of their existence, are opposed to the development of his higher principles, because the life of the higher involves the death of the lower; but I also know that in each human being is contained a power for good, which may be made to develop if the proper conditions are given. There are elements of good and elements of evil in every man, and it depends on ourselves which class we desire to develop. From a cherry-stone nothing can grow but a cherry tree, from a thistle seed nothing else than a thistle; but man is a constellation of powers in which all kinds of seeds are contained; you may make him grow to be a hog or a tiger, an angel or a devil, a sage or a fool, according to your own pleasure.

The continual rush after more money, more comfort, more pleasure, after we already possess all we require, and which characterizes our present civilization, is not necessarily a sign of greed, viciousness, and moral depravity; but it is rather caused by the instinctive impulse, inherent in the constitution of man, to reach something higher and better, which expresses itself on the physical plane. Man intuitively knows that, no matter how rich in money or fame he may be, he has not yet reached a state in which to be contented and to rest; he knows that he must still keep on striving for something, but he does not know what that something is. Not knowing the higher life, he strives for more of those things which the lower life affords, and thus wastes his energies for the attainment of things which are useless to him. Thus we may see a bug or a butterfly falling into a lake, and in its vain efforts to save itself from drowning swimming away from the shore, because it does not know in which direction the means for salvation exist. Thus the curse

of the world and the root of all evil is ignorance. The curse of man is his ignorance of his essential nature and final destiny, and the efforts of a true system of religion and science should be above all to remove this ignorance.

(To be continued.)

Correspondence.

MT. LEBANON, N. Y. APRIL, 1895.

BELoved ELDER HENRY;—The April MANIFESTO for 1895 has quite a sprinkling of conflicting opinions relating to Florida. As every one has an opinion, whether true or false, in regard to this enterprise, which is expressed, and which is being promulgated through some one of the circulating media of communication, I concluded to give expression to my source of knowledge, sincerely hoping not to offend even the least.

On the evening of Feb. 7th 1895, having finished writing my journal of the day's proceedings, also some other matters, I prepared myself for a quiet repose in the arms of Somnus. Sleep, sweet, soothing sleep was what most possessed my feelings, but a sudden and unexpected change of mind took the entire possession of me, so that for two hours not a particle of sleep came to me.

Soon after I had extinguished the light, Elder Giles Avery placed himself at the east end of my room. I saw him as plainly as though he possessed a material body. At his right hand, but a little behind him stood Elder Daniel Boler. In company with the two Elders were several Brethren and Sisters who were once our companions in the earth sphere. Suddenly they all joined in singing this old familiar song:

"O what came we together to do?
We'll sing the love of Mother to you,
For this will all our spirits renew,
And bring New earth and Heaven to view.
Pure love so fresh from Mother to me,
It makes me feel so happy and free,
I never did feel so joyful before;
O I want more love, Mother's love more."

Having finished singing this piece, they sang the anthem, "Parents Blessing," which commences, "Ho, this is the hour wherein I can rejoice and be glad." The anthem was finished and then Elder Giles, who appeared to be the leader of the company assembled turned to me and said,—

I want you to say to Elder Joseph, that the Florida enterprise did not originate in the earth sphere, it was ministered from the Spirit world. We inspired those outside of our Community to engage in the prosecution of the enterprise. This has influenced and moved them to accept conditions and work with you for its consummation.

We in the Spirit sphere feel in earnest to have you, Elder Joseph, press the prosecution of the work with your untiring energy. We will work with you and bless your earnest efforts. We wish you to be assured that your gospel relation in the Spirit world are with you heart and soul, to strengthen you and to bless you. We can see clearly what to your vision is obscure.

Sometime after this interview I fell into a quiet repose which held me until about midnight, when it seemed that some one was pressing on my feet, but not succeeding in waking me, they came to the head of the bed and struck me a heavy blow on the shoulder which suddenly awakened me. So real was the shock, that I turned saying; "What do you want?" No one answered, and I saw no one, but the following stanza was vividly impressed upon my mind as though some one was repeating the words, and I arose, lighted a lamp and sketched them.

O work ye my people,
O work saith the Lord;
Work ye in my Spirit,
You will have your reward.
A house I am building,
'Tis the Temple of Love,
In a land of bright promise,
Blessed by heaven above.

There are others in our Community who have seen the spirit of the Lord has cast a halo of blessing on our investment in Florida. Those who think that God has especial respect for any place upon his footstool to the exclusion of all other places must upon more mature reflection, blush that they have such poor conception of the wisdom and benevolence of the divine Creator. Even mediums outside of our Community see glory and the hand of God in our Florida plantation.

Brother Alonzo Hollister received a letter from a friend in Lancaster, O. on March 11, 1895, as follows;—

DEAR FRIEND AND BROTHER;—I received a communication from the greatest medium in the world. She says that the Society which goes south, will be a spiritual success, and will get the greatest spiritual demonstrations the world has seen. She said the light blinded her eyes. I thought this of so much consequence to you and yours that I send it right along. The name of the medium is Dr. Amy Little.

Respectfully, ———

"In the mouth of two or three witnesses every word shall be established."
—Matt. xviii., 16.

In kindest love now and forever.

. Your Brother,

CALVIN G. REED.

Nor in the environments of the past, but in the freedom of consciousness that seeks its own expression, do we unfold that divine self-hood that individualizes our existence.

M. J. A.

EAST CANTERBURY, N. H. April, 1895.

VINCENS HANSENS,

OUR KIND FRIEND;—Your letter of Feb. 23rd received and by no means has been forgotten. The remittance also received and the papers sent as requested. Agreeably to your request, one of the Sisters addressed a kind letter to the lady of whom you wrote several weeks ago, hoping thereby to open a correspondence if agreeable to her but we still wait a reply. We are happy to learn that THE MANIFESTO proves a messenger of glad tidings, in your household. We think it should be as a burning and shining light which by its illuminating power and testimony of truth is able both to judge and save the lost.

The pure gospel of Christ in the combined excellence of its first and second appearing will, we believe, eventually shake the whole earth; then will the ripened grain fall into the garner of God. The end of the world will come to those by whom the new life in Christ is accepted and lived. How can one who reads the prophecy in Matt. xxiv., 6, and compares it with the signs of the present fail to believe that its fulfillment is near,—even at the very door. A powerful manifestation of the increasing work of God seems inevitable to meet the moral and spiritual needs of the present.

The pioneer Shakers or Believers in Christ's second appearing were accused of breaking up family ties. "Was it the Shakers or the truths of the gospel of regeneration which created this revolution? Making the old commandments of none effect, thus placing the soul in a position where it will be possible to love God with might, mind and strength. Wherever this condition is reached the Savior's word in Matt. x., 34, will no doubt be verified. Then "the one may be taken and the other left."

We seem to read between the lines of your epistle a sincere hungering and thirsting for spiritual nourishment, "the bread and water of life" and bid you God speed in your efforts to secure the soul-sustaining food. May you be encouraged to maintain the "everlasting right."

As a Church we sincerely cherish the spiritual welfare of all such in our daily prayers. "He that endureth to the end the same shall be saved,"—endureth to the end of all controversy with the truth which is to free us from the thralldom of worldly principles.

A spiritual Christian Church is established on the earth. The house is set in order promised by the Comforter. That the Christ spirit may be manifest in every individual claiming to be a follower thereof, is our fervent desire; while our universal prayer is;—

"Hasten the time, when the laborers shall be,
Many in thy vineyard, Lord,
Sowing and reaping the harvest for thee
Filled with the power of thy word."

We fully agree with your statement that it will be no easier to live the

Christ life in a future state. We believe that greater glory will crown such as deny self, while it is in their power to be ruled thereby. No soul can be justified in deferring the day of salvation, by self-crucifixion, after hearing distinctly the call of the good Shepherd,—“Follow thou me.”

We realize the momentous work of the mission we have undertaken, to represent practically the principles of the Christ life.

Whenever you think of our Church and its people you must feel assured that as all good is related, you are entitled by good efforts to a place in our visible kingdom of heaven on earth for we think an entrance thereto may be as accessible in Norway, as in New Hampshire, but we will do our part in prayer to extend the bond of Christian fellowship across the wide waters, as no distance can sever the union of the spirit.

Last but not least we express the kind love and remembrance of our Brethren and Sisters to the worthy mother and children.

Respectfully,

SARAH F. WILSON.

OUR MISSION.

By Florence M. Peck.

WHEN we think of our mission, we are naturally inclined to think of it as being in two forms; first the mission of our Church and second the mission of each one individually.

The original purpose of the founders of this Church was to establish the mission of our Savior, upon a plan so simple and easy to be understood, that any one of common intelligence could be able to live the life which Jesus taught. Separation from the world, community of interest, confession of sin, and a virgin life; these vital principles were taught and lived by Jesus and where they have been kept alive in our hearts the real mission of our founder has been established.

To-day, as well as one hundred years ago, it is the mission of our Church to obey the ever increasing light that comes to us, and shed this light abroad that others may see some of the beauties of the higher life, and to “glorify our Father which is in Heaven.”

As our calling is so much above and beyond that of many others, we should be earnest as individuals to raise and keep our standard high and in this way be helping ourselves and those around us.

We can not realize how far our influence may affect others or how long our mission may live after we think that our part is done. Ruskin tells us that “every noble life, leaves the fibre of it interwoven forever in the work of the world.

Life is so short and the good that we might do is so little that all of our life

forces must be brought to bear upon whatever talents we may possess. I believe that God will just as surely bless those who have only one talent, faithfully used, as he will those with more talents.

Some may say that their mission is to do just whatever they may be called to do; another may say that each one has some especial mission to perform, that in God's great plan, each one has some especial work to do. I love to think that this is true, that our heavenly Father's care is so constant and loving that each one however situated, has a share of divine fore-thought. May my life not be a failure, but may I be given light to see and know what my especial mission is and in the strength that our Father can give, be able to perform it. We know that:—

"There's never a rose in all the world,
But makes some green spray sweeter.
There's never a wind in all the sky,
But makes some bird's wing fleeter.
God gives to us all, a mission small,
With which to make earth brighter."

Enfield, N. H.

FAITH.

By Annie R. Stephens.

INTO the solemn silence of the night,
We lift our hands in calmest trust,—not fear,
And feel the strength of unseen forces near;
A sheltering love encircles with its might,
A light shines out upon the inner sight.
The outer darkness may be dense and drear
Yet even then we feel that God is here.
And, with a child-like trust, we seek the light.
Until by faith anointed, eyes were dim;
We blindly groped the valley's shadowed way,
Nor saw the glory of the mountain's rim,
Nor blessed the hand that led from night to day;
The stars may pale, but Faith's clear flame shall rise,
Refulgent as the light of noon-day skies.

Mt. Lebanon, N. Y.

HAPPY is he who curbs his passions and masters his dominant impulses.

M. J. A.

FLATTERY may be likened to a clear and sparkling icicle, it holds its form in the cold regions of selfishness; but in the warm interior of the soul under the divine rays of truth and love, it can not exist.

M. E. L.

FAITHFUL IN DUTY.

A WRITER of recent date makes this remark, "Aggressive evangelism is the only thing that will make any religion successful."

The above is so very true and so in harmony with the testimony of Jesus the Christ, that it is worth repeating many times for the especial benefit of those who have accepted the cross of Christ. To be aggressive has at first an unpleasant sound for peacemakers, as it indicates an attack, or an assault upon some other party. At first thought it seems much better adapted for the business of the sinner, rather than for the saint. By some it has been thought that the Christian should stand only on the defensive, and be able to protect himself against any form of enemy that might chance to be manifested, and let all fighting of enemies be done by those who hated each other.

Opening the New Testament we at once caught sight of this peaceful solicitation, "Come unto me all ye that are weary and heavy laden, and I will give rest unto your souls." Such a beautiful invitation does not sound very aggressive, and it would require considerable time before either the muscular or the theological fires could be brought into action for either offensive or defensive warfare. The spirit that invades the domestic circle for the sake of arousing religious thought and enquiry, suddenly enters those hearts that are weary of the sins of the world and are anxious to find the promised rest, and yet the still small voice is far more potent in leading souls through the exaltation of divine Love.

We have happily learned that God is love, and that the son of God is designated as the Prince of Peace. "Love," says the apostle, "beareth all things," and certainly can harbor no retaliation or even a wish of unkindness.

To follow the Prince of Peace would be to discriminate the gift of love throughout the whole world.

"Follow peace with all men," is another admonition from the same higher light, and demands of us a personal sacrifice for the blessing of others. In connection with these Christian influences which so thoroughly hold conscience to its duty, there is the strong predisposition in many individuals to submit to almost any disadvantage, rather than to contend for what may be termed their rights.

Age also has a strong ameliorating influence over the mind, and anything that savors of contention becomes very disagreeable. A devoted life in the interests of a Christian Community can not otherwise than less-

en all the contending elements for peace, and develop more fully the better qualities of a religious mind.

It is this love which is moving quietly away from the spirit of the world and imparting "peace and assurance forever," in a beautiful, consecrated home while on the earth, and the anticipated hope of love and joy in the world beyond.

All this love and peace and quietness and assurance may do valuable service for the world at large, and make any family or Community the abode of loving and peaceful spirits, giving them songs of joy and gifts of praise that would carry them most lovingly through the gates into the holy City.

Jesus may have thought of all this and held it in anticipation, but his direct work was quite the reverse, as he publicly remarked that he had not a private, selfish abode where he could lie down to rest. With a home, or without a home the soldier of the cross of Christ must battle against the sins of the world, for the protection of his own spirit and for the salvation of others. An aggressive warfare must be continued so long as ignorance and indolence may be found to exist, and any Community or even any individual to maintain a successful prosperity must become actively engaged in this vitalizing work.

The zeal that was manifested by the Apostle in his exhortation to the Ephesians is the lesson for every Christian to have fixed in his own heart. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world—rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day; and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the spirit, which is the word of God."

Enough has been left on record for us to become familiar with the course that Jesus pursued. Here is one of his lessons of aggression and yet it is a lesson of love.

"Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

To be able to use such language as this, a man must, indeed, have on the whole armor of God or his safety would be at a fearful discount. as these Scribes and Pharisees occupied prominent places in the government. In observing the ordinances of their religion they acknowledge no superiors. They believed that God had accorded to them wonderful privileges and made their nation a powerful representative of his divine favor, and they felt assured that no power could ever displace them from their religious, exalted position.

That they should be incensed at these remarks of Jesus and denounce him as under the influence of the devil, can not be thought strange, but when he took a still more aggressive position and attacked them in their selfish and sensual lives and made prominent the domestic circle, then they were ready to crucify him.

Subsequently listening to his exhortations of peace they felt assured that he could do them no special harm, and probably anticipated that he would soon fall from sight. But suddenly they heard from him again ;— "Think not that I am come to send peace on earth ; I came not to send peace, but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they of his own household."

This stands as our highest lesson in aggressive evangelism. It was the striking of the ax at the root of the tree. It was the thrusting in of the sharp sickle to reap the harvest of the earth.

Paul like Jesus was assured of his spiritual success as he had "fought the good fight of faith," and contended against the principalities and powers, and against all wickedness in spiritual places. He then says,— "Our weapons are not carnal, but mighty through power to the pulling down of the strongholds of Satan.

To do less for the cause of righteousness than did the apostle, after having more extended privileges, would be very much to our discredit. In accepting the call to be a disciple of Christ, we must accept the life of the Teacher. When he says "learn of me" he evidently means that we must do as he had done, in that he denied himself of all ungodliness and every worldly lust. There can be no compromise with wrong, and no lukewarmness in the bearing of the Cross of Christ.

CHRISTIAN character is not an act, but a process, not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient and unwearied attention.

HEAVENLY PATHWAY.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii, 18.

MT. LEBANON, N. Y.

CANTEBURY, N. H.

1. Do we think what a treas - ure the Gos - pel will
 2. Oh! the joys that we now see will fade from our
 3. Oh! then let us press on - ward, the goal we may

be, When our souls from all strug - gles with nat - ure are
 sight, As the stars soft - ly melt in the morn - ing's clear
 win, And our souls may be cleansed from the nat - ure of

free? When the un - bound - ed re - gions of glo - ry are
 light; And our spir - its made pure by the Gos - pel's bright
 sin; By the cross that our Heav - en - ly Pa - rents did

ours, And our path - way lies al - ways 'mid heav - en - ly flowers.
 fire, Will rise through e - ter - ni - ty, high - er and higher.
 bear, By watch - ing and meek - ness, by love and by prayer.

THE MANIFESTO.

JUNE 1895.

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All communications should be addressed to

HENRY C. BLINN,
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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

	April.		
<i>Thermometer.</i>	<i>Rain.</i>	<i>Snow.</i>	
1894. 44.3	1. in.	7 in.	
1895. 44.44	5 "	0 "	
Highest Temp. during this mo.	76	above 0	
Lowest " " " "	20	" "	
Number of rainy days	"	10	
" " clear "	"	10	
" " cloudy "	"	10	

C. G. Reed.

May, 1895.

"So, then, the year is repeating its old story again: we are come once more, thank God! to its most charming chapter. The violets and Mayflowers, are its inscriptions and vignettes."

So said Goethe, and so we say. An old story, yet forever new. We never tire of the beautiful freshness of such a spring. After so long and cold a winter we expected a tardy spring but like the Dutch-

man "we can not nearly always sometimes tell" for surprises seem to be in order.

On the fifth instant we found that we were but five days later than the very early spring of last year; and the past warm days make the difference still less.

On the 29th ult., we parted with Sisters Minerva Reynolds, and Anna Lane, of our family, and Sister Nancy Dow of the Center family, who will for the present make their home in Florida to care for the Brethren there, and give the essential requisites of "home sweet home" to the nucleus in that southern land. They were all loved and trusted members of our home, and the parting was sad; yet we hope that by casting our bread upon the waters, there may after many days, be a returned blessing. Charles Preston a young Brother from Canaan also accompanied them, and our earnest prayers were offered for a safe and prosperous journey, which we have since learned was accomplished in four days by steamer from New York to Jacksonville, and by rail from there to their home in central Florida. This includes also a halt of a few hours at Charleston, S. C. We trust that as soon as possible our Florida Community will be represented in the Home Notes.

The present health of our family is a kind that has "go" in it. From the eldest to the youngest, all are busy and as far as time and strength will permit, seem to be embued with the "Public Spirit" so clearly defined by our loved Sister Martha J. Anderson, in the February No.

We have always observed that the busiest people find the most leisure for making home happy, while the care and worship of self, produces a total eclipse of the comforts of home and friends.

Amelia J. Calver.

North Family.

May, 1895.

ONE swift leap from winter to spring brings high pressure on the few upon whose exertions we are dependent for the good things from orchard and garden. In addition to the usual work of the season

improvements are being made in our kitchen garden by draining the boggy end and arranging for irrigation on the other end.

The suddenness with which the seared meadows and bare trees have clothed themselves with fresh robes of beauty, seems indeed a wondrous miracle, and gives our hearts courage to believe that through the long period of spiritual inertia divine powers have been concentrating which before long will burst forth in new spiritual life for humanity.

As a people we realize the necessity of this, and the vitality latent within is reaching upward for the warmth and light of a new inspiration. We gladly let fall to earth the shriveled leaves from the tree of more than a century,—old customs and forms which served well in their time, but must now give place to those better adapted to the needs of to-day. Any tree which can not renew its foliage and put forth new shoots is in process of decay. We must have fixed principles, but no stereotyped customs or patterns to hinder the future from giving those principles higher and broader expression. "The letter killeth but the spirit giveth life." "Lord send by whom thou wilt," if we may but receive the truth which alone maketh free.

The letter printed in THE MANIFESTO of July 1894, from Br. Arthur Dowe, and some later ones from other pens, justly admonish us. We bless the burning words of truth so boldly spoken. As a spiritual people we prosper only by "seeking first the kingdom of heaven and its righteousness,"—our own higher interests and those of our fellow beings. Our predecessors who labored so heroically to lay the foundation of our church, though often suffering for the common necessities of life, were never too poor to spend time and substance in spreading the light and truth of the gospel. It is a source of deep regret to us that the earnest appeal for help from California, in starting a society there did not meet with response, but the calls keep coming from others in the same region where there seems to be material prepared.

The little colony in Florida have our best wishes for growth and prosperity. Now that something new has been done we hope that by another year some effort will be made to answer the calls from the Pacific coast.

We have heard many words of praise for THE MANIFESTO of May. Thanks to all to whom we are indebted for its continuance, especially to the beloved Editor.

Catherine Allen.

Shakers, N. Y.

May, 1895.

"THE world is in commotion and human hearts are stirred." The varied emotions that are stirring human society illustrate the development that the individual, society or nation has attained in their intellectual and spiritual growth. "When ye shall hear of wars and rumors of wars, then know ye that the time is at hand." This certainly is applicable to the present.

That the time is even at the door for the old heavens and earth to pass away, we fully believe. Not by might or power, but by the spirit of truth; as the work will be one that will call for each soul to enter the temple and see that it is made clean; a fit place for the abiding of the holy Spirit.

Our Society meetings have lately been blest with the special ministrations and presence of the veteran souls who have passed over the river, who have made themselves known visibly to our mediums. It is a comforting assurance to know that we can not be separated wherever our earthly habitation may be from their presence and power.

The month of May has to date, the 8th, given us some very warm weather. The temperature several times ranging above eighty. Our weather prognostications are an average high temperature for the summer. How correct it will be time will prove. Indications are good for a bountiful fruit year.

Hamilton DeGraw.

West Pittsfield, Mass.

May, 1895.

SPRING, with its multiplicity of duties both in and out of doors, was rather late in its arrival. Large piles of snow were seen on the mountains on the first of May. Still, much has been accomplished by the farmers and by others. Oats are sown and gardens planted. All are busily employed in some way to help make our home pleasant and comfortable.

As we see many young trees set out this spring, and that older trees have been trimmed and grafted, it gives encouragement for new effort. Within the buildings the brooms, mops, and utensils of the busy cleaner, are being almost constantly wielded, so that the spring cleaning will soon be accomplished.

A great and much needed improvement has been made in the entrance hall at our Brick dwelling. With a new spruce ceiling, finished with shellac and varnish; a fresh coat of light paint on the walls, and one of varnish on the woodwork, the hall is transformed into a new place.

It has been decided to enlarge our Trustees' Office on the west or front side. On May 1st, work commenced on the foundation. Carpenters are also at work on the window frames and such other work as is to be done in the shop. A description of the new addition can be given better at a later date.

The State Road surveyors were here last week and surveyed the ground one mile west of us. We expect a road will be built this season. This, with the mile east already commenced will give us two miles of as good road as can be found in the state.

On April 20th two car loads of Western cattle, numbering 57 head, arrived at our station, bought by Br. Ira Lawson, in Chicago. Some little trouble was experienced by him in bringing them into the state, caused by the Mass. Cattle Commissioners neglecting to forward the permit to East Albany where they arrived. They came through, however, after a vexatious delay without any extra expense to us.

The beloved Ministry left us on the 1st inst. for a sojourn at their home in Connecticut. Our visit with Eldress Louisa Greene of Harvard will long be remembered. We have observed that an acquaintance with a Believer makes each renewal of intimacy a very pleasant and desirable event. We are again proving the truth of the above assertion by a pleasant visit, of a few days duration with Sister Emily Offord, of Canaan, N. Y.

The inmates of our home send loving greetings to all, both far and near. In the early twilight and at other times we like to talk with one another of the various homes of Believers. Not one is forgotten, in Maine, New Hampshire, Massachusetts, Connecticut, New York, Ohio and Kentucky. The little settlement in Florida, and the one in Philadelphia where Sister Rebecca Jackson and her companions are toiling so patiently and faithfully. All these dear friends have our best wishes. May the blessing of Heaven rest upon them.

*Emoretta Helden.***Shaker Station, Ct.**

May, 1895.

"EVERY man that hath this hope in him, (that is the hope of being like Christ,) purifieth himself even as He is pure."

Let us hope on and hope ever. Let us be strong, be brave and manly, believing that, "He doeth all things well." Let us be sure we are sowing good seed in the heart; sure that we ought to do just what we are doing, and all will be well with us.

In forming a true Christian character, purity is the chief corner stone. Let us be virtuous and heavenly joy will flow into our hearts. Impure people poison their associates by evil examples and are moral ulcers and plague spots. Let us shun the malaria of vice as we would a pestilence. How sweet are the hours spent in God's service.

"Good thoughts are blessed visitors, and should be heartily welcomed and much sought after. Like rose leaves they give

out a sweet savor if laid away in the jar of memory." "A friend in need is a friend indeed; but a friend, indeed, is never in need."

"The first Bible printed in America was in 1663. It was translated by John Elliot into Algonkin language for the Indians. At the sale of the Brinley library in New York, March 1879 an Elliot New Testament brought \$7.00. At the same sale a Bible of 1663 sold for \$1,000. At an auction in 1884 a Bible of 1685 brought \$950. The Bement copy of the Elliot Testament of 1661 sold in London in 1820 for less than a dollar. The same copy at a sale in New York in 1890 brought \$610. The total amount of Indian Testaments and Bibles of this period now known to exist is 125."

"The Chinese not only cultivate their land, but all of their lakes, ponds and marshes are gardens in which aquatic plants, suitable for food are largely raised. Among these the water chestnut is pre-eminent and is said to be of a very palatable and wholesome nature."

Daniel Orcutt.

Harvard, Mass.

May, 1895.

"THE time of the singing of birds has come." In the morning the early shrill notes of the robin awaken us to a sense of gratitude for the blessings of another day. At eventide, poor will takes a whipping; while the mosquito sings his harsh evening song in our ears, which we would prefer not to hear. Yet we are surrounded with beauty on every hand.

"This world is full of beauty,
As other worlds above,
And if we did our duty
It might be full of love,"

which is the oil of gladness that lubricates the wheels of communal machinery that there need be no friction.

Peach, pear, plum and cherry trees are in bloom, while the laborers are dilligently sowing and planting the seeds, in faith looking to the fulfillment of the promise

that seed time and harvest shall not fail. We earnestly hope that nature's kindly conditions will be favorable to an abundant harvest.

The family who have so lately taken possession of our South family have become quite well settled in their new home, and our centenarian Brother endured the move much better than we had anticipated.

Sister Louisa Greene is now on a visit to Mt. Lebanon and Societies of that bishporic. She will be absent through the month of May. We are pleased to send so good a representative and hope she will have a pleasant visit and come home recuperated.

Marcia M. Bullard.

Enfield, N. H.

May, 1895.

THE four seasons as they come and go, each in their regular course, bespeak a powerful force in the law of the universe, of "Wondrous truths, and manifold as wondrous." Gladly we welcome the advent of summer with its newness of life. Verily a change in the aspect of nature is productive of varied lessons of thought, beneficial to mind and body.

In these days of religious skepticism, reference to rules, creeds and ceremonies of the past fail to benefit mankind, or perpetuate the gospel of Christ. Active Christian works in daily life, speaking words of comfort to the needy if consolation is the leaf needed from the tree of life; educating, if knowledge is the gift necessary from the mind's store-house; these are the practical works of righteousness which are to raise our fellow beings from theological error into an atmosphere of universal love and moral activity.

Whatever be our lot, may we be givers as well as sharers of the goodness and mercy of God, thus doing his will and making our lives sublime.

We are pleased to add to the list of our blessings of to-day, the pleasure we are deriving from having our reverend friend,

Elder Abraham Perkins with us. As he visits the field of his former labors, may he realize that the good seed he has scattered by the way is bearing the fruits of righteousness, and may the golden sunshine of peace bless his life as he glides into the courts of heaven's joys.

On the evening of the 24th of April, our North family met with the loss of their mill by fire; cause unknown. Loss estimated at \$2,300. No insurance.

Farming and gardening progressing finely and usual prosperity throughout the Society. We offer our thanks to both divine and human powers of good for all blessings realized, with renewed prayers for God's children in all the earth.

George H. Baxter.

East Canterbury, N. H.

May, 1895.

SEED-TIME and harvest will never fail. So says the good Book, and it is a consolation to know that some good things are permanently secured for our happiness and prosperity while on our pilgrimage to the land of souls.

The beauties of spring have come to us in abundance, and we will accept the generous and wonderful contribution just the same as though we had ordered it to be prepared for us.

Even the honey bees and humble bees are made happy by this early supply of bread and honey, and the trees are made alive with the buzzing of these industrious little workers. But few bees, however, are kept in central New Hampshire, as it is difficult to carry them through the long, severe winters. One of our Brethren rejoiced in the possession of two colonies in the month of April, but for some cause they went out on a strike in the month of May and have not yet returned.

A report from the dairy informs us that we have over sixty gallons of milk a day. This more than supplies our large family with butter and allows us to place some upon the market.

When we wrote our last "Notes," the

only birds to be seen or heard, in this vicinity, were crows, bluejays and English sparrows. Although they were not so musical as some birds, they seemed to enjoy their own style of singing and indeed in mid-winter it was not to be despised. Now, at exactly 3-30 a. m. robin redbreast opens the bird concert, and soon the sparrows, bluebirds and bobolinks and others are filling the air with their beautiful songs.

H. C. Blinn.

Union Village, O.

April, 1895.

MARCH has come and gone with his big blows and little snows, and snug days and wintry ways, and these we have utilized in sawing fire-wood with our twelve foot geared Air motor; a very economical power, requiring no feed and no fuel and always ready, when the wind blows, for any work requiring more than from one to ten horse power, according to the force of the wind.

April is here, with her modest cheer, and gentle showers and early flowers, and corresponding to these, is the flow of life in our fraternal union.

Free from extremes or forceful dreams and ever tending toward the settled warmth of fraternal love in the summer Land.

The evenings are made cheerful by the long rows of fires in the big cornfields, the farmers burning the cornstalks; having been raked into winrows, and lighted almost simultaneously, the effect is very pretty.

Health of Society usually good.

Watson Andrews.

Sabbathday Lake, Me.

May 5, 1895.

MAY has come, bringing its burdens to the farmer and gardener. Most of the help is engaged at the saw-mill just now, yet the farm work is not neglected.

About 350 fruit trees have been set out,

250 apple, and the rest are peach, pear, plum and cherry. A new strawberry-bed is also in progress.

Our young Brethren have built a greenhouse which is heated with a wood furnace. In it they started about eighty-five dozen tomato plants, also 3,300 celery plants. The tomato plants will mostly be sold to people living in this vicinity. They are raising the celery for the Poland Spring Hotels; the seed was sown in Feb. and the plants are at present seven inches high. Celery is now grown as a common garden crop, yet few understand its cultivation. It has to be thoroughly irrigated during dry weather and a few weeks before taking up it is bleached with hay or earth.

The weapons of cleanliness are being wielded, for as John Wesley says "Cleanliness is next to Godliness" we must remove the dust and dirt in order to become godly. Our surroundings will show if we are what we profess to be,—a godly people.

Though the Sisters have not yet a greenhouse, they have done a goodly amount of seed starting. They have at this time hundreds of seedlings grown in their sunny rooms. Carnation Pinks, Asters, Dahlias, Cosmos, Antirrhinum, Pansies and other flowers which are soon to be transplanted to the garden plots.

We often think of the untiring efforts of the Editor and printers of THE MANIFESTO, during these warm, pleasant days, and heartily extend our grateful thanks and well wishes, exclaiming with Dickens, "God bless you every one."

Ada S. Cummings.

Alfred, Me.

May, 1895.

AFTER patiently waiting, the frosty air of winter and late spring has at length left us, and the genial rays of "Old Sol" are resurrecting the vegetable creation, and clothing Mother Earth with a green mantle. Our days of waiting were well improved, with the duties appropriate to the season, not one day for sloth or indolence; and now comes the seed sowing.

Likewise, if we patiently work and wait, the Sun of Righteousness will, in the appointed time, warm the hearts of the children of men and prepare them to receive the good seed which shall spring up and grow, increasing many fold, if the weeds of sin and selfishness are not permitted to grow and crowd out the plants of virtue.

As it would not have hastened the harvest, if we had planted before the earth was warmed and, prepared for the seed, let not an unwise impatience cause us to forget that the material world is a type of the spiritual, each having its seasons of sowing and harvesting.

Father Joseph, whom Mother Ann esteemed as a wise man, said our Church was to have seven degrees of travel; and the counsel to us has been to keep up with the increasing growth of the Church. But each degree of travel will bring its increasing degree of cross—more denial of self and not less.

A wise man of old declares that "God hath made man upright," but they have sought out many inventions. The Shakers, like the Apostle, "Glory not save in the cross of our Lord Jesus Christ," by whom the world is crucified unto us, and we unto the world. Anything that leads away from this cross is but progression like that of a crab.

While the farmers are busy preparing and seeding the land, three painters are painting the buildings. One coat of paint every five or six years is cheaper than two coats every ten or twelve years.

We have all heard that when the mountain would not go to Mahomet, he went to the mountain. It is reversed with us,—We would not go to Florida, so the Florida climate has come to us. To-day, the 10th of May, it is above 90 deg. in the shade, and has been for a number of preceding days.

If I have exceeded the 350 words, will the Editor kindly charge it to the space not occupied last month.

Fannie Casey.

South Union, Ky.

April 14, 1895.

THIS is Easter Sunday morning, and "behold the lilies of the field" how beautiful they are, as fair and bright and odorous as they were in the vales of old Palestine in the days of Jesus whose resurrection from the grave we commemorate to-day.

This is a day well fitted for oration and sermon, prayer and song: for the sky is so blue and the air so clear, so soft, so refreshing, one feels as if he were in the Better Land. For the birds thrill both air and tree with their warbling song, and the sward beneath our feet is dotted with variegated daisies and yellow dandelions. There is a very good prospect for a fruit crop this year, for the trees are ablaze with a radiance of bloom, unsurpassed in former years.

Our corn is planted, and all kinds of work are progressing. New fences are taking the place of old ones; new grasses look more pleasant to the eye than the old broom sedge that has covered some of our pasture fields so many years and the painter too is using his brush with a facile hand. He is making the facade of our buildings to look brighter and better. The prospect of an exodus from this Society is not very promising at this writing.

In about four weeks we will have an abundance of bright red, delicious strawberries. How good they are powdered with sugar and covered with cream to eat with cake.

James Carr.

Tribute to our Sister **MARTHA CROOKER.**

By Asenath C. Stickney.

"For to me, to live is Christ, and to die is gain."—Phil. v., 21.

DEAR, cheerful, loving sister,
At length, you've earned your lot
Among the risen "Marthas,"
Where "worldly cares," come not.
Now rest—sweet rest enshrine you,
Our precious loyal one;

The blessings of the household
Receive,—for robe and crown.

As long you've borne life's burdens
With modest grace and care,
And long have dealt to others
The bounties yours to share,
So shall the sweets of Heaven
Be multiplied to thee,
Her joys—in blest fruition
Yours,—heightened endlessly.

We all must miss the friendly smile,
The cheery, pleasant tone,
But He, the Author of all life
Now claims what is his own.
And thus, no requiem we swell
To note your blissful change
From thrall of earth,—no dismal knell,
No dirge will we arrange.

But bid you lovingly farewell!
While angels, parents sing, "Well done."
And friends uncounted, christen you
Their "Good Samaritan."
As "Carrier Dove" from spheres above
Oft bear us gifts of peace,
And we with you, will strive anew
To meet each blest increase,
Of truth and light and love,
That virgins wise approve.

East Canterbury, N. H.

EXCHANGES.

FREEDOM—Is a Weekly paper, under the Editorial charge of Helen Wilmans. It is published in the interest of the Mind cure treatment. Mrs. Wilmans is now in Florida building a Colony under the name of "The City Beautiful."

AMERICAN SENTINEL is Published in New York and A. T. Jones and C. P. Bollman are the Editors. It is in defense of Liberty of Conscience and opposed to anything tending toward a union of Church and State.

THE GOOD WAY comes from Chillicothe, Mo. and is Edited by John P. Brooks. Holiness is one of the leading features of the paper and certainly if all the good words in the "Good Way" are carefully observed, they will assuredly lead to holiness.

THE ENFIELD ADVOCATE which has entered its second year is Published by W. S. Abbott. It is growing in popularity and bids fair to be-

come a permanent institution. It is replete with local news, and even visits the adjoining towns in the interest of the public welfare. The paper well subserves the present needs and is liberally patronized by those who are engaged in trade.

THE TEACHER'S JOURNAL is a pamphlet of thirty-two pages, and under the management of Rev. P. Anstadt and Sons of York, Pa. It is designed for Pastors and Sunday School Teachers, and contains suggestive blackboard illustrations, as well as the "International Sunday School Department.

THE CHURCH UNION is Published in New York City by Elizabeth B. Grannis the Editor. It is in the interest of those laboring for the visible unity of Evangelical Believers.

[Contributed by John Perryman.]

ANGELS' FOOT-PRINTS.

EVERY little kindness,
Every deed of love,
Every little action
Prompted from above:
E'en a cup of water
In His great name given—
These are angels' foot-prints
Leading up to heaven.

Every little sacrifice
Made for others' weal,
Every wounded brother
That we strive to heal,
E'en a word of kindness
To misfortune given—
All are angels' foot-prints
Leading up to heaven.

Then let angels lead us
Whereso'er they would;
Even let them teach us
What is for our good;
May they cross our pathway
When from heaven they roam,
Let us follow after
Foot-prints leading home.

—Selected.

JOSEPH OF ARIMATHEA.

By Will Carlton.

"And when Joseph had taken the body,
he wrapped it in a clean linen cloth, and

laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed."—Matt.

He stood beside the gate to know

His triumph or his doom:

"What didst thou for me, there below?"

"I gave The Prince a tomb:

I found Him 'neath the foeman's tread;

And soon, from strife apart,

I pillowed soft His bleeding head,

And stanch'd His wounded heart.

From hills of pain, His form I bore

To chambers cool and deep;

With whitest robes I clad Him o'er,

And left Him there asleep.

Although, when morns had numbered

My Guest had gone away, [three,

Yet still, I come to beg that He

Will shelter me for aye."

"Behold, good Heart, in joyful bloom,

The seeds so humbly sown:

Thou lendest to The Prince a tomb—

He gives to thee a throne!"

—Every Where.

Deaths.

Mary Russell, at Shaker Station, Conn.
Feb. 24, 1895. Age 84 years. Faithful
unto death. D. Orcutt.

John H. Parsell, at Shaker Station, Ct.
April 14, 1895. Age 75 years.

Br. John had lived with us nine years
and never was heard to speak ill of any
one. D. Orcutt.

Wm. Elam, at East Canterbury, N. H.
April 29, 1895. Age 50 years, 6 mo. and
15 days.

Martha Crooker, at East Canterbury,
N. H. May 14, 1895. Age 69 years, 9 mo.
and 24 days.

John Cameron, at Enfield, N. H. May
17, 1895. Age 68 years.

Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for May contains the usual variety of excellent matter. The editor, Dr. Beall, gives an interesting and instructive phrenograph of Mary A. Livermore, one of the greatest women of the United States. It is from a personal examination, and will serve as a fine lesson in the art of reading character.

"The Great Minority," by Alice E. Ives, is a brilliant and powerful arraignment of the shams in modern social aims and habits. Mrs. Charlotte Fowler Wells continues her illustrated sketch of William Walton, explaining the relations of special talents to poetic composition. "Phrenology in Theory and Practice," by the Rev. N. F. Douglas, is very timely. Anna Olcott Commelin concludes her psychic story, "Mysteries of To-Day." A study of the late Robert Louis Stevenson, the brilliant and eccentric author, with fine portraits of himself and wife, is given by the editor, and is a lesson in character reading from photographs. Dr. H. S. Drayton contributes an erudite, scientific and historical article.

Parents will be greatly benefitted and delighted with Professor Sizer's character sketches of fifty-eight children, with engravings, among which they will certainly see, if not their own little ones, many familiar faces. The Science of Health Department is strong and the editorials are of value for their technical information and wholesome advice to young authors, with a peculiar coincidence regarding Bismarck, Gladstone and Li Hung Chang.

SKETCHES IN WONDERLAND is a beautifully illustrated Pamphlet, issued by the Northern Pacific Rail Road Company. A careful study of the life like illustrations is next best to a journey through that land of magic wonders. The Pamphlet can be obtained by forwarding six cents in stamps to Charles S. Fee, General passenger agent, St. Paul, Minn.

THE 5000 BEST BOOKS.

WHEN a woman sends her subscription to *The Ladies' Home Journal* special privileges seem to go with it, besides getting her full money's worth in the magazine. She can take the fullest advantage of a perfect educational plan by which she can educate her daughters or sons at the best colleges in the country free of charge, and now the *Journal* has arranged it so that she can buy her books—even a single book at a time—at prices heretofore obtained only by large buyers. There comes to us from this magazine a very artistically gotten-up illustrated booklet of over 250 pages, called "5000 Books," which serves as an easy guide to the best books in any department of reading. This guide is very well done. The

best literary experts of New York, Boston and Philadelphia were engaged by the *Journal* to select the five thousand books which it presents as the most desirable for a home library, and their work has been admirably carried out. Very clear, explanatory comments are given by these men of books, and besides there are given not less than 160 portraits of leading authors. No book will, perhaps, do so much to extend good reading as this guide, so carefully gotten up, so beautifully printed, and so generously offered, free of any charge, by the publishers of *The Ladies' Home Journal*. "5000 Books" is unquestionably the best and easiest guide to a wise selection of books that has been issued for a long time.

ATHEISM AND ARITHMETIC. This is a singular combination and we well might ask, What has Atheism or Christianity to do with Arithmetic? The author H. L. Hastings, however, is quite at home in the illustration of his subject and has called our attention to the "Arithmetic in Plants and Planets." "Mathematics in musical Science." "Number in Vital Action."

He has even illustrated the wonderful work of God by noticing the "Arithmetic in a Corn Field." Books like this of such careful, useful and correct representation are valuable in any home, and could be read with profit by either young or old.

FOURTEEN NUTS FOR SCEPTICS TO CRACK. This little book of sixteen pages contains fourteen very pleasant articles and although written especially for those who stand outside of the church, they might be a good accompaniment to the hymn book or even the prayer book, for many who sit in front of the pulpit. The articles are all interesting and instructive, but the illustration of "The hen and the Egg" is just cute. Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

LATE LITERARY NEWS.

Rudyard Kipling to Revisit India.

MUCH interest will be felt by the public in the return of Rudyard Kipling to India. He has just agreed to furnish a regular contribution to *THE COSMOPOLITAN MAGAZINE* for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for *THE COSMOPOLITAN* will attract the widest attention, both here and in England.

Perhaps the most beautiful series of pictures ever presented of the Rocky mountains will be found in a collection of fourteen original paintings, executed by Thomas Moran for the May *COSMOPOLITAN*. To those who have been in the Rockies, this issue of *THE COSMOPOLITAN* will be a souvenir worthy of preservation. This number contains fifty-two original drawings, by Thomas Moran, Oliver Herford, Dan Beard, H. M. Eaton, F. G. Attwood, F. O. Small, F. Lix, J. H. Dolph, and Rosina Emmett Sherwood, besides six reproductions of famous re-

cent works of art, and forty other interesting illustrations—ninety-eight in all. Though *THE COSMOPOLITAN* sells for but fifteen cents, probably no magazine in the world will present for May so great a number of illustrations specially designed for its pages by famous illustrators. The fiction in this number is by F. Hopkinson Smith, Gustav Kobbe, W. Clark Russell, Edgar W. Nye, and T. C. Crawford.

THE STANDARD DICTIONARY.

A Review by Charles R. Corning.

WE do not hesitate to pronounce this work as the most useful, the most comprehensive and the *Best* ever placed before the English speaking people.

In every point of view this dictionary merits the highest consideration and praise and the name given to it by the makers is happily appropriate for *The Standard* marks an epoch in the intellectual advancement of the world.

Abreast, even in advance, of the critical and scholarly researches of the age; especially when compared with two and perhaps three of our late dictionaries, the *Standard* has planted itself in a position whence it may safely await not only the judgment of its rivals but the verdict of the world. The public at large have little or no knowledge of what the making of a dictionary means but the public will understand the measurement of time and the expenditure of money.

Five years and a million of dollars are surely clearly intelligible and this, the publishers tell us has been the cost of making the *Standard Dictionary*. In the preparation of the work nearly 300 office Editors and specialists have found constant employment, and in addition to these there have been twice that number engaged in reading proofs, collecting authorities and in defining the meaning of words.

Not only this country but all countries have contributed the ripest thoughts of their most distinguished scholars to the making of this really wonderful work, and if, by any possibility any thing has been omitted, it has been because of the utter impossibility of securing it. The Excellence of his dictionary is beyond dis-

pute, it is an enduring monument to the persistence, the liberality and, we do not hesitate to say, to the patriotism of its publishers.

II.

One of the potent charms of Rufus Choate's oratory consisted in the richness of his vocabulary and his marvellous choice in the use of words. It was due to his profound knowledge of the exuberance of the English language that he achieved such high distinction in the forum and on the platform. His was the master hand whose touch brought forth the exquisite beauties of the good old mother tongue. Choate was free to acknowledge the debt he owed to the dictionary and its constant study, and it was this that caused Mr. Justice Wilde of the Massachusetts Bench to exclaim, when some one told him that Webster had just published a dictionary containing 10000 new words, "For God's sake don't tell Choate of this." Ten thousand new words made an epoch in Choate's time but here is a dictionary which contains many fold more words than the best of dictionaries fifty years ago. But this would be saying a trifling thing by no means creditable to the present age which has been prolific of so many good and substantial lexicons, if comparisons as to size of the respective lexicons is to be made between the more recent works on this common subject. Assuming that the vocabulary is the principle test of a work of this kind, it is interesting to see just where the *Standard* stands in relation to its rivals. It occupies the first position and is many lengths ahead of its nearest competitor. Its collection of words exceeds that of the six volume *Century* by the thousands and the *Century* holds a most distinguished position among scholars. Within the past ten years a remarkable quartet of lexicons has been published in the United States, namely; Worcester, Webster International, The *Century* and The *Standard*. And the last shall be first. The vocabulary terms in Worcester are 105,000; in Webster Inter-

national 125,000; in *The Century* (six volumes) 225,000, while in *The Standard* are 301,865 besides 47,469 entries in the appendices. Why this is so needs no explanation. How often we have searched for the definitions of electrocution and of appendicitis, and searched in vain until *The Standard* came to our relief. Now we find these current terms and countless others for the makers of this work have been to indefatigable care to gather and define all the new words and expressions which the advancement of science and of general knowledge have brought into every day use.

III.

No English lexicon ever devoted so much space to synonyms as *The Standard* has done and no lexicon that we ever saw contained a list of autonymes arranged so admirably as in this dictionary. To discriminate between the shades of meaning is the *sine qua non* of a good writer, but how to arrive at precisely that point of selection has always been a most difficult thing for the writer to do. Now comes *The Standard* to his assistance and lays him under a debt of everlasting gratitude. To this important department the Editors have given immense labor and made it the leading feature of a work replete with features. All English literature from Chaucer to Kipling has been ransacked and more than 100000 volumes have been studied in order to bring about the desired result. As in the vocabulary so in the synonyms, *The Standard* surpasses its rivals an arrow's flight.

We need not speak of the more purely scientific departments comprised in this marvelous work, each is complete and leaves nothing to be added; it is one grand whole, a magnificent master piece of research and learning; a magnificent mosaic of the beauties, the richness and the strength of the English language.

NOTHING is more necessary to the completeness of the table than tea or coffee; if that does not begin the repeat it must either end or accompany it. (See "*adv.*")

SPELLING KITTEN.

A DEAR little girl,
With her brain in a whirl,
Was asked the word "kitten" to spell.
"K-double i-t—
T-e-n," said she;
And thought she had done very well.
"Has kitten two I's?"
And the teacher's surprise
With mirth and patience was blent.
"My kitten has two,"
Said Marjory Lou;
And she looked as she felt—quite content.
—*Ladies' Companion.*

"So much of the friction, the pain, the disorganization of life is due to lack of truth; so many of us lie passively, keeping silence when truth demands speech clear and free. The majority of us would resent the charge of cowardice with indignation, but often we are not above defending silence by calling it reticence, which we feel is a word that involves the possession of a strong character. It is an element in a strong character if it does not overbalance equally desirable traits. How much courage it takes to speak when speaking involves disagreement with one whose opinion we value or whose displeasure we dread! Yet how can we hope to keep a place in a friend's estimation, unless we have the courage of our convictions? Being truthful involves being brave. Spiked guns never won a battle, and never will. But being truthful does not mean rattling shot, nor sharp-shooting.

It means a fair, open field, a face-to-face encounter. Silence, we say, is golden.

It is if speech is unnecessary; but it becomes the basest metal if truth demands speech. Life is too short to waste it in useless encounters. Meet each obligation as it comes, and peace and respect, the foundation of confidence and love, will be the natural outcome."

Each well-born soul must win what it deserves.—*Ella Wheeler Wilcox.*

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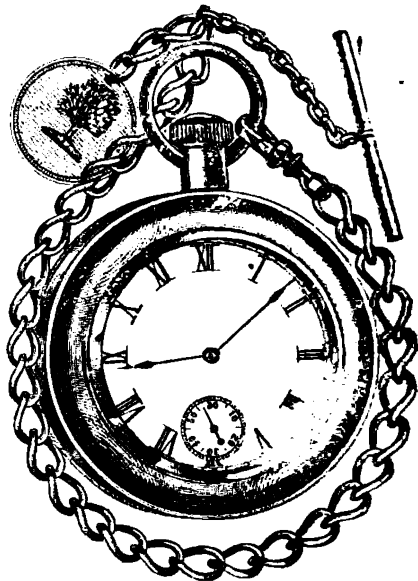
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JULY.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXV.
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."
Ecc. XI:1.

EAST CANTERBURY, N. H.

1895.

THE MANIFESTO.

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Vol. XXV.

JULY, 1895.

No. 7.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

THE MISSION OF SHAKERISM.

By Annie R. Stephens.

“TO every one has been given a measure of the Spirit of God.” Can we doubt that the spiritual truths set forth in the Shaker system are a portion of that Spirit? Can we doubt that it has a God appointed mission to humanity? We think not.

We have been accused, and perhaps truthfully so, of hiding our light under a bushel. We may be at fault for the widespread ignorance concerning our faith; but being a spiritual people, is it not, as Paul declared unto the Corinthians? “The natural man discerneth not the things of the Spirit.” In this day all things pertaining to human welfare are subject to the most unsparing test of investigation; let us search and see what panacea for the ills of suffering humanity we can offer.

The foundation stone upon which the structure of Shakerism rests, the primal principle that has held the system intact, is Virgin Purity, or in other words, a life of celibacy. This principle has been kept unsullied for over one hundred years of successful communism. How often are we confronted with the cry, “If all should become Shakers the race would become extinct.” But we believe the great sin of the age is the destructive force of sensualism, and only by a return to the law of God through chastity in the relationship of men and women, can human beings be delivered from the curses of want and disease, and the great train of evils that so afflict modern society.

“An angel came out of the temple crying with a great voice to him who sat on the white cloud: send forth thy sickle and reap, for the harvest of the world is over-ripe; and he who sat on the white cloud (purity) cast his sickle upon the earth and the earth was reaped.” We hold that Virgin celibacy is the harvest of the world, and celibate communities, the garner into which the

wheat shall be gathered. When at least a small portion of earth's inhabitants realize, that a life of Virgin purity is the higher life—the God-like life—certainly there must be a law and purpose in it.

Another primal principle is communism, patterned after the Pentecostal Church. A community is the outgrowth of the divine in man; it can not exist in the worldly order, because the emotions and affections of the natural man are antagonistic to it; it can only be sustained by being built upon the "Rock,"—Christ—a divine life, "loving the neighbor at the expense of self." Does not this present an ideal vision to the soul? men and women who have gained the mastery over selfishness; risen above all sordid and grasping ambitions; so inspired with a sublime love for others, that they consecrate all they possess to the good of all, thus inaugurating upon earth that Kingdom of Heaven for which souls in all ages have prayed. In the distressing conditions that are an outgrowth of our present system of civilization, we discern the vast fruitage of selfishness; it is the mainspring of our savage competition, running through all industrial systems, and its direful results, poverty and crime, are yet to be confronted by the higher law of love. Here we see little communities, like green oases, dotting the land in various sections, which have not only been delivered from wrong effects, but are removing the causes and environments that produced them. Surely, this alone holds the "prophecy of better things" for struggling humanity.

We can but present a birds-eye view upon a few minor points. Never having had a written creed we are not bound by any theological dogma; believing in a continual revelation from God as the Spirit prepares human hearts to receive it. Our religion, therefore, not only contains a vital element of progress, but we are ready to accept the broadest interpretation of life, in the light of the highest truth.

We believe in God as Father and Mother, Wisdom and Love. This is not a strange idea, when all through nature we perceive two distinct forces, positive and negative; from the centripetal and centrifugal forces that hold the stars in their orbits, to the lowest forms of animal life. When the maternal principle of Deity is universally recognized, we shall have more of the love of God in the soul.

Some one has said, that the civilization of a nation is known by the development of its women. In a Shaker home the Sisters stand on a perfect equality with their Brethren in all the affairs of life, both temporal and spiritual. The ballot has not procured them their rights, but it is the liberty of Christ that has made them free and equal, no rich, no poor, no high, no low; it is the virginity of their souls that has enfranchised them.

Is humanity prepared to receive the philosophy of Shakerism? It is neither fanaticism nor asceticism, but stands a bulwark against the surging, engulfing flood-tide of sensuality;—stands for the broadest interpretation of life, and for the fullest unfoldment of the soul in the light of the Divine. Shak-

erism has given to the world a spiritual impulse. None can measure the force of that divine, esoteric power that has gone, and is still going out from silent unostentatious lives. There have been those among us, who, clothed with the prophet's mantle, have foretold of a time when a wave of Pentecostal baptism would descend upon humanity; then souls would flock to our homes as "doves to the windows;" and we have been waiting, (but not with folded hands,) for the fulfillment of the prophecy, that "God would pour out his spirit upon all flesh." God and the angel world are rolling away the rock of a base sensuality from the sepulcher of the sleeping spirit; and obedient to the voice of Omnipotent Love, it is coming forth in the renewed power of a risen humanity." Surely "old things are passing away and all things are becoming new." In the many inquiries coming from near and from distant lands, concerning our faith, principles and order of life, we have an evidence that there is to be a renewal of the Christ baptism in another form. Our hearts and our homes stand ready and open to receive the sin-sick and Godward aspiring soul, and fain would we reach out our hands to bemired and struggling humanity. The call is,—Come and partake of the spiritual treasures stored up in the Kingdom of God. Shaker Communities are established for the redemption of the race, and whosoever will may come.

Mt. Lebanon, N. Y.

[The following article has been put in type agreeably to the system of "The Spelling Reform Association," as found in "The Standard Dictionary." Ed.]

HANNAH BRONSON.

By Elder Henry C. Blinn.

SUM one has been so interested in the "Address to Old Age," that was written by Sister Hannah Bronson as to send it to us for publication. In memory of the dear Sister, who for many years gave her life to God and to his people, we shall not only find a place for these few lines but will add other interesting matter for the pleasure of many of the friends still living who bear in fond remembrance the subject of this sketch.

Hannah Bronson was born in the town of Norwich, Vt., Jan. 13, 1781. Fortunately for us we have found some autobiographical notes which will aid us very much in the illustration.

"In my childhood I became frightened when I learned that everybody must die, and asked my mother if I should certainly die. My mother very thoughtfully answered, "Yes, my child, but if you are a good girl and will say the Lord's prayer every night, you will be happy after death and go to heaven."

I carefully regarded this advice for several weeks, but as I grew older I joined in the foolish conversation of idle companions and became careless. In a dream I saw that the day of judgment had already commenced, and

that I should soon be calld to giv an account of how I had spent my time. I had red in the Bible that for every idle word I must render a full account, and I knew I had spoken a great many, and that for several years there was not much change. When I had reacht the age of seventeen years I felt a conviction for wrong doing, and obtaind sum relief by again carefully reading the Bible. At this time I made a resolv to forsake all my sinful ways. I attended the church as often as I could, but its great distance from my home prevented my attendance only at long intervals.

Once while engagd in prayer and asking to know the wil of God, the spirit gav me this answer, "Deny yourself, take up the cross and follow me." In 1798 I was baptized and enterd the church with a full purpose of giving my heart to God, and in this I found a measure of salvation.

Subsequently I lernd of a revival that was being held but a few miles distant from my home. I was anxious to attend, and to my surprize, found that sum of the members of the Shaker Community had been present. On lerning that sum of the pepl had accepted the faith as taught by the Shakers, I felt very sorry, as I had herd that the Shakers were sadly deluded. Indeed, I was strongly prejudist against them, and yet was at the same time quite anxious to hear them for myself. I now made arrangements with one of our neighbors to inform me should the Shakers cum into that vicinity again.

My father also wanted to see and hear the Shakers, and in this he was like the Athenians, who were always interested in new things. On the 15th of January, 1799, several persons from the Communities of Canterbury and Enfield were invited to our house, by my father. As they were engagd in conversation I listend very attentively. When opportunity offerd I also conversed with the Shakers and brought forward all the objections that occurd to my mind, stil believing them to be sadly in error in regard to a religious faith and life.

The Shakers were very social and plezant and wanted me to understand fully the object of their mission. On leaving us they invited those present to visit them at their home in Enfield, and as sum of my frends were expecting to make them a visit, I was invited to be one of the company.

This visit changd my mind, and I found myself among beutifully anticipated frends and became so wel pleased in this new home that I had no wish to return to Norwich. However, I did return to attend to sum business that was left unfinisht. Many of my frends and relatives were much opposd to the course I had taken. My dres, my language and my religious observances were all objectionabl. Two persons who had formerly livd with the Shakers, came to see me. One was bitterly opposd and made a great many unplezant remarks about my Shaker frends, while the other spoke kindly of the pepl.

A family living about one half mile from my father's had joind the Shak-

ers, and were holding meetings in their house. I visited them that I might attend the meetings. A storm detain'd me from Sunday til Tuesday, and when I reacht home my father and frends could hardly wait for each other, in their anxiety to oppoz me.

As I could find no place for an answer, I quietly busied myself with sum work. A younger brother changd the subject by reading a few passages from the Scriptures, and their reverence for the Book had, at this time, a good effect.

In 1800 my brother and his family united with the Believers. I obtaind board with him and gave instruction to his children and to those of another family. I subsequently movd into the family of Bennett Libbey, in Strafford who livd at a distance of seven miles. Bennet was very kind and his charity was unbounded.

After the Believers had lernd that Bennett would like to enter one of the Societies they made arrangements to cum to Strafford on the 3rd of March, 1801 and assist us in the moving of our goods. We reacht Enfield quite late on Saturday p. m. and remaind there til Monday, when we drove on to Canterbury.

Bennett movd into the house formerly owned by the Muffetts' and I remaind as one of the family. After being here a few weeks I movd into the family of Joshua Wright, at the "West Place," and was appointed to teach the children of the Believers. As there was no scool-houz at this date I was accommodated with a room in the blacksmith shop.

As the opportunity for attending scool was very limited thruout the town, the Believers were obligd to accommodate themselves as best they could for the benefit of their children. As a general thing they could spare but a few hours in a day and but few weeks in a year for purposes of education. The pupils at the Church family, were no better accommodated than were those in the smaller families, and it was not til 1823 that the Community felt abl to bild a scool-houz and conduct the scool agreeably to the town law.

At the opening of the next term a much better place was provided, and the scool was kept in one of the rooms of the family dweling. My next mov was into the family of James Fisher to teach his children. As was the custom I movd from place to place as occasion required.

In 1805 I movd into the family of Jeremiah Garland. Here I kept the scool on the driving floor of the barn. As the place was destitute of furniture, the children were seated on the floor, except those who were fortunate enuf to find a box or a block of wood. These children, in the summer scool did not weary themselves wth multiplid studies, but had primers, Webster's speling book and the New Testament. Ink was too expensiv to be bought, and what little was used was made from the berries found in the pasture. Very little time, however, was given even by the oldest pupils to penmanship.

A short time, each day, was spent in the setting of card teeth, so that the boys when tired of study were not left in idleness. The employment of children at sum kind of work was not uncommon in the District school, and the girls often brought their sewing and knitting work. The time for play was generally during the intermission at noon. This season I was taken sick and for several weeks was not expected to live. Thru the care of a kind Providence and loving friends, however, I recivd a healing gift on the 16th of May, and on the following Sunday attended religious service with the family. On receiving this gift I refusd al medicin, and on the first day of June collected al the pils, powders, drops, and lotions, and carried them to the physicians who had orderd them.

Several persons calld to see me, and were surprizd at my sudden recovery. Dea. Zadock Wright said he was as pleasd to see me, as he would be to see the President of the U. S.; it seemd so like a miraculous recovery. While living in the family of Brother Garland we attended religious service at the West family, twice each week, and the walk up that steep hil to my home, after a long evening meeting, seemd a great deal farther than it did going down.

In 1806 I taught school in the West family and occupied a room in the laundry. I again became a member of the family, and was appointed to care for the sick. My first patient was a daughter of Bennett Libbey. She was fifteen years of age and wasting away with consumption. After suffering for another month she past quietly to her rest. My care for the sick requird my constant attention and much of the time, both day and night. On moving to the North Family in 1818 I continued my labors at the Infirmary, and for several years, made this my only buziness."

Hannah Bronson was a beautiful sister in the Shaker Community. Her mind was of the first quality. She possesst a fund of information, and took great plezure in extending the same to others. She was gifted as a poetess and the Society has often shard the blessings of her thoughts from her pen.

In 1836 she was appointed Eldress of the Novitiate order, which place she held with honor, til age and failing helth obligd her to find a place of retirement from so many arduous dutes. Her life so peacefully wrought out, clozd plezantly on the 23rd of Feb. 1870 at the age of 89 yrs. 1mo. and 10 days.

ADDRESS TO OLD AGE.

By Hannah Bronson.

(Age 74 Yrs.)

AGE, what art thou doing? why art thou so bold,
To rob us of reason and sense, when we're old?
Oh, spare us our senses, our ears and our eyz,
And pray, let some smaller privations suffice.

Is not this sufficient to shackle the frame,
 And make us decrepit and feeble and lame?
 And cause all our hairs to be frosted and white?
 Oh, spare us our senses, our hearing and sight.

But if 'tis our lot to be lame, deaf or blind
 Pray have some compassion at least on the mind;
 And altho the system may lose all its tone,
 Pray don't touch the intellect,—let that alone.

"Old Age" comes along with his stamping machine,
 And sets on his marks, unperceived and unseen,
 And altho unheeded we scarcely know how,
 Is stamping the wrinkles of age on our brow.

All this we can bear and feel fully resigned;
 But pray do not fetter and hamper the mind!
 With many privations we'll cheerfully bear,
 But don't take our senses—we have none to spare.

East Canterbury, N. H.

Correspondence.

PLEASANT HILL, KY. May 26, 1895.

GREETINGS to our precious little craft, its kind Pilot, and crew. Recently through the kindness of Elder A. G. Hollister, I was the recipient of a number of valuable tracts, so clearly exemplifying the life teachings of Jesus, the Christ, that it is surprising that people seeking truth and salvation from sin, can not see it. Of course it means a daily sacrifice and constant prayer, yet thousands have lived it, and do now, I trust, and are numbered with the hundred, forty and four thousand virgins, who are redeemed from the earth. That virgin life! so singular to the majority, even though it was lived by our Savior and who even declared that except we forsake the relations of the flesh, father, mother, wife and children, we can not become one of his disciples.

Upon this principle the church of Christ is founded. It is the communion of our Lord, where all of our possessions belong to the Lord, in which we can have no selfish interest. In obedience to this system, our Church has prospered in all temporal and spiritual blessings. The Church was to be the home of those who were convicted of the sins of the world. It was free for the rich and poor; children were to be cared for in the admonition of the Lord. The selfish and ignorant wonder at the choice that the Believers have made. Their sense is wholly absorbed in the duties of a husband, a wife

and children. We have the record that Jesus was tempted in all points as were his brethren, and is it reasonable to suppose that his disciples will escape the same trials?

“Be of good cheer,” said he. “I have overcome the world.” And the overcoming of the world is to forsake the relations which form it.

Your Sister in Christ.

NANCY L. RUPE.

[Contributed by William C. Ayer.]

ADVENTURE AMONG THE ROSICRUCIANS, NO 2.

By Franz Hartmann.

“BUT it is also true that ignorance and conceit are closely connected together, and that the ignorant hate him who is wiser than they. If one man, knowing more about the requirements of his nature, and desirous to employ all his energies for the attainment of a higher state, were to dare to assert his manhood and to rebel against the chains of fashion, could he continue to live unmolested in his community? and if he were to emigrate to another, would he not be exposed there to the same troubles? He would still come in contact with men who hated the light because they were educated in darkness, who would misunderstand him, suspect his motives, and persecute him; and woe to him if he had any human failings upon which the snake of slander could fasten its poison fangs. Wherever darkness exists, there exists abhorrence of light. Where ignorant man enters, there enter his imperfections. Wherever ignorance resides, there are her attending angels, suspicion, envy and fear. Would it not be more within the scope of true science to enlighten man about his true nature, than to invent theories regarding the causes of phenomena which she does not know and which she can not prevent?

“That which is almost impossible by the unaided efforts of a single individual, may often easily be accomplished by the co-operation of many, and this law seems to prevail in all departments of nature. If a sufficient number of people were determined to retire from the harlequin stage of the world and to turn away from the tomfooleries of a fashionable existence, they may if they can harmonize with each other, form a power sufficiently strong to repel the attacks of the monster which would devour them all if they were all separated and unaided by each other.

“There have been at previous times as there are now, numerous people who became convinced that there was a higher and inner life, and who desired to surround themselves with such conditions as were most favorable for its attainment. Such people were not merely to be found in Christian countries, but also among the ‘heathen;’ and thousands of years ago lamaseries

and lodges, orders, monasteries, convents, and places of refuge have been established, where people might strive to attain a higher life, unimpeded by the aggressions and annoyances of the external world of illusions. Their original purpose was beyond a doubt very recommendable. If in the course of time many such institutions have become degraded and lost their original character; if instead of being places for the performance of the noblest and most difficult kind of labor, they have become places of refuge for the indolent, idle and superstitious; it is not the fault of that principle which first caused such institutions to be organized, but it is the consequence of the knowledge of the true nature of man and his powers and destiny having been lost, and with the loss of that knowledge the means for the attainment, the original aim was naturally lost and forgotten.

“Such a degradation took place in Europe, especially during and after the Middle Ages when, enriched by robberies and endowed by dying thieves who wanted to buy salvation, they amassed great wealth and lived a luxurious life, feasting on the fat of the land. They then knew nothing more of the conditions of a higher existence; they became centers of attraction for the hypocrite and the idle. They passed away their idle hours in pious amusements and in striving to gain material wealth. Instead of being centers from which blessings should spread over the country, they became a plague to the land. They robbed the rich and vampire-like, they sucked the last drop of blood out of the poor. They continued in this manner until the cup of their crimes was full, when the great Reformation caused the downfall of many and the reform of the rest.

SOCIAL IMPROVEMENT SOCIETY.

(Leading paper by Catherine Allen.)

Question.

HOW far is it the duty of Believers, and to what extent will it be profitable for them to co-operate with and sustain the various reform movements of the outside world, and through what means should they co-operate?

Answer.

As a people, we believe we have received revelations of spiritual truth which in some lines are in advance of any other religious body, and this truth gives us power to lay the ax at the root of evil, which enables us to live that new life wherein are embodied, as a whole, most of the reforms now in progress among mankind. If this be true, we can only maintain our rightful position by leading the religious thought of the world, which is always progressive; for it is only the husk of theology which grows old, while in the kernel of true religion inheres a vitality which will eternally renew and expand itself in the life of humanity, ever evolving from the dogmatic and

superstitious to the rational and comprehensive. If we have received light, is it for ourselves alone? is it not our duty to let it shine?

Every evil is a form of bondage. If we have found emancipation from one or from many evils, then in obedience to the command to "love one another," should we not do all in our power to disenthral our brother man?

As part of the great life of humanity it is impossible for us to advance alone. No separate good can anywhere exist, we can only live by loving, by serving one another; therefore is it not vitally necessary to our existence as a people to interest ourselves in every movement which tends toward reform and the general progress of the race?

As to active co-operation therewith, some will say;—"We are too few in number; too limited in means and not sufficiently educated in the required measure for public work, either to honor our cause or to be helpful to those whom we would gladly assist. Others may remind us of our calling to "come out and be separate" from the world, fearing lest sympathetic action, even in a good cause, would lead us to condescend to the standards of the earthly order and so we would lose sight of our own especial work. These objections we will separately consider.

FIRST:—As to our being few in number. The strength of principle is not measured by the number of those who sustain it. One on the side of truth is always a majority. We believe that to us has been revealed a testimony in whose potency is the hope of the world for salvation; should we not therefore embrace every opportunity to publish it? and through channels most favorable for reaching leading minds such as would open to us through efforts to support the many worthy movements of our time?

SECOND:—Are we too limited in means? Shall we cozily enjoy the accumulated comforts which have been bequeathed us through the sacrifices of those who sought "first the kingdom of heaven," and in our abundance allow material interests to absorb those of a higher nature? If so, the earth will kindly give us a burial place, while another people, braver, truer and less selfish will herald our testimony to the world.

THIRD:—It is true that, as a people long accustomed to seclusion, we are not at present educated in those lines which are necessary to give us a leading or even helpful influence, where we would be glad to add our strength.

This is because so few among us have recognized our relation and duty to the outside world, or have kept sufficiently informed of the many living themes and organized efforts for human advancement, to be in touch with the new thought, new modes of expression and of action, which would be essential for successful co-operation with leading minds of to-day. We must allow our customs and habits of thought and life to be remolded, not in conformity to the spirit of the world, but by the progressive spirit of the age, while we renew the sources of spiritual life within ourselves, by studying and applying more closely those divine truths which alone are the vitality of our Order.

The longer we refrain from this and from active expressions of sympathy with such movements as tend to raise the standard of life in any direction, the less capacity we will have for united action in our Community, and the less opportunity to make our life and principles known to that of people to whom we look for the perpetuation of our Societies, also the less prepared we will be to receive such as members.

FOURTH:—Of the objection to assimilation with the world. We think that the love of truth and of humanity which gives impulse to the reformer, and that self-denial which is the underlying principle of every true reform, are not of the world, but of the Christ spirit. All good is from the great central Good, the goal of every progressive movement. Shall we then receive harm by affiliated effort with those who are thus prompted?

LASTLY:—By what means shall we co-operate with or sustain the various movements with which we are in sympathy?

We suggest, by writing articles for such publications as give them voice; when petitions are to be presented to the Legislature or to Congress, to sign our own names and use our influence to get signers among outside friends; by cultivating ourselves in a clear and concise expressions of opinions so that we may occasionally be acceptable speakers at conventions.

Although in intellectual attainments we can not at present approach many of the workers in the fields of reform, nevertheless there are many well organized societies who would gladly enroll us as honorary or contributing members. They would look to us as a stronghold of moral and spiritual strength if we would but extend to them the hand of fellowship. Could we not thus increase our power for good without in any degree participating in the worldly spirit of party strife and division, or otherwise departing from our most pure and holy faith?

Are we fulfilling our calling, or can we consider our past existence successful, if by the efforts of more than a century there has not been conserved enough individual strength and vitality to enable us now to take this step in advance?

Mt. Lebanon, N. Y.

SINCE the days of the Reformation the forces of truth have operated powerfully as a desintegrating element. To-day these are manifest in the rapid organization of centers for mutual sympathetic action;—the building process.

C. Allen.

To make appetite subservient to judgment, we must not pamper our likes and dislikes; our abnormal conditions make us slaves to physical demands.

M. J. A.

AGGRESSIVE CHRISTIANITY.

THAT the testimony of Jesus the Christ is that which the above title would convey to the mind of any interested Christian, and nothing less, is quite evident. That it is a work which intensifies the whole being and thru its demanding sacrifices, promises exalted privileges, is at once an incentive to do and to dare for the Kingdom of heaven's sake.

John the Revelator, thru the spirit of inspiration saw the aggressive work of the Christian so clearly illustrated that he presents it as a conqueror riding upon a beautiful white horse.

The warrior is equipped with a bow and arrows, as he goes forth conquering and to conquer. The representation, is indeed, like a warrior upon the earth, and on this account may impress itself more forcibly upon the mind, as a vivid picture of a living Christian in his duty for his God. Some, however, may look upon it as a work in the spirit of the Lord, and contemplate the time when the Kingdoms of the whole world shall become the Kingdoms of our Lord. Possibly the prophetic order of life may see more clearly just how this is to be accomplished, and with that form of solution it must now rest.

The good apostle who had consecrated himself to the spirit of Christ, has also illustrated this interesting feature of his life in language not to be misunderstood, as he makes this record. "I have fought a good fight, and have kept the faith." In these few words the whole of a religious experience is most beautifully concentrated. Thru this contest with weapons not carnal, he had obtained a victory over all the enemies of God, and equally as essential, he had kept his faith in God, that he might be protected and prospered.

This contest against evil and the securing of a victory over the foes of our own household was so like a warfare against the enemies of our common country that the apostle represented it in the language that was best understood.

When he addresses the Christian in the fulness of his life duties, he instructs him to make as careful a preparation against the enemies of his own soul, as the Roman soldiers would make against the enemies of their country. Nothing short of an aggressive contest against the worldly element, either at home or abroad, will ever accomplish any satisfactory result for a religious person or for a religious Society.

It makes but little difference how we may wish to have this religious system accomplished, if we fail to act in accordance with its general plan.

while it makes all difference in the ultimate by the course we are led to pursue in its development. No one disputes the point of the continuance of God's laws in the heavens and in the earth, or in the hearts of the children of men.

The sun, moon and stars go unerringly on their way, regardless of all the wars and rumors of wars that may agitate the Kingdoms of this world. Seed time and harvest are with us agreeably to the early promise, and we share in all the blessings which they may develop. Over all these wonderful works of God, and over many others equally as wonderful, man very fortunately has no control. The sunshine and the rain belong to no privileged class, and the just and unjust are made welcome recipients of all these good gifts from the hand of an over-ruling Providence.

Whatever course may be pursued by an individual or by a nation in the cultivation of selfishness, the race of man must be moving upward toward higher and better degrees of goodness, and thru this, up to the Kingdom of God. These laws whether adapted to our understanding or not, will evidently move on without molestation.

The Christian's life interest, however, has all these blessings, and then we have an extended blessing, the basis of which is the spirit of godliness. This great journey with its trials and burdens, is in all clearness up toward God, to a better disciplined order that shall make men more like the sons of God, and this earth more like a home that is ruled in righteousness.

Jesus brought this work of the Kingdom into the very homes of all his followers. It was like the voice of a trumpet that gives no uncertain sound.

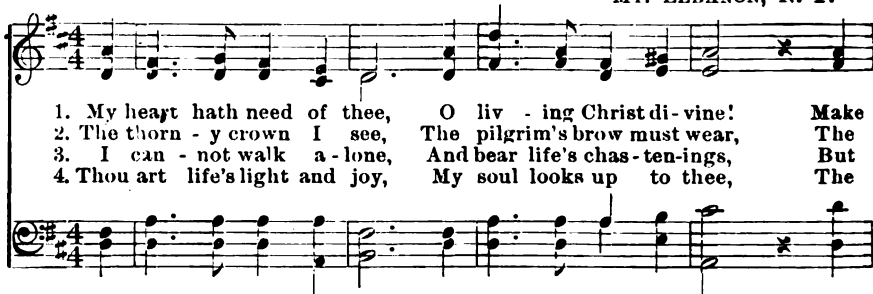
"If any man will come after me let him deny himself and take up his cross and follow me." This confirms the testimony of the apostle who had received a discipline in the life of Jesus the Christ. This, said he, teaches us to deny ourselves "of all ungodliness and every worldly lust." It requires no studied effort to be able to comprehend the full effect of such a clear cut declaration. No words are wasted in the presentation, and no time need be wasted in the transposing of a single sentence. It is the unalloyed formula of the Christian religion, and is the sure foundation of Christianity. It is the baptism of the holy Spirit, and of fire, which came with the Advent of Jesus the Christ.

A neglect in securing this most important treasure would be to any individual the falling away from a spiritual protection and equally so, the wasting away of any society that has ever been blessed with the revelation of light and truth from God.

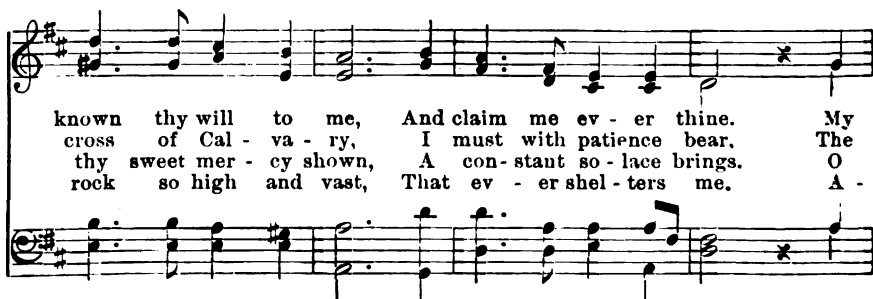
I LOOK TO THEE.

*"As the hart panteth after the water-brooks, so panteth my soul after thee,
O God."*—PSALMS, xlii., 1.

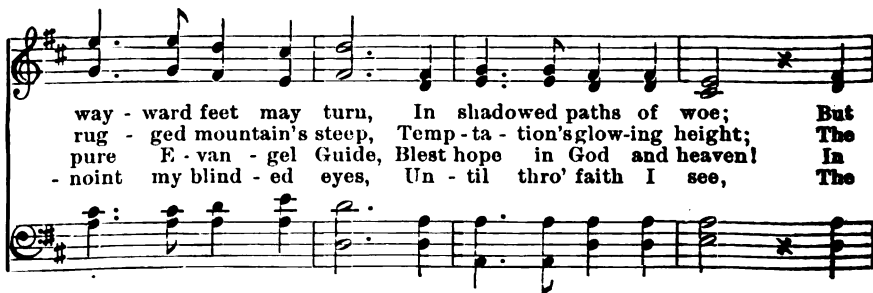
MT. LEBANON, N. Y.



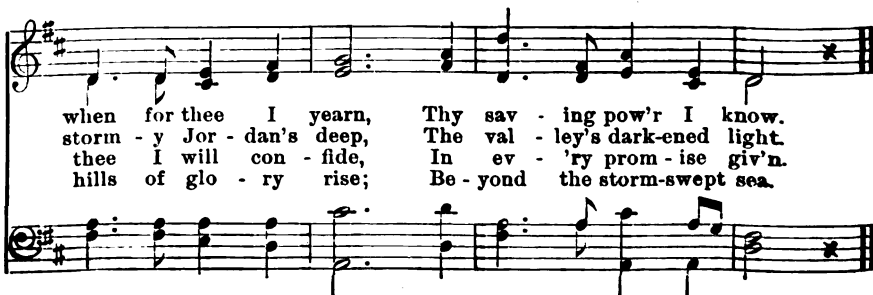
1. My heart hath need of thee, O liv - ing Christ di - vine! Make
 2. The thorn - y crown I see, The pilgrim's brow must wear, The
 3. I can - not walk a - lone, And bear life's chas - ten - ings, But
 4. Thou art life's light and joy, My soul looks up to thee, The



known thy will to me, And claim me ev - er thine. My
 cross of Cal - va - ry, I must with patience bear, The
 thy sweet mer - cy shown, A con - stant so - lace brings. O
 rock so high and vast, That ev - er shel - ters me. A -



way - ward feet may turn, In shadowed paths of woe; But
 rug - ged mountain's steep, Temp - ta - tion's glow - ing height; The
 pure E - van - gel Guide, Blest hope in God and heaven! In
 - noint my blind - ed eyes, Un - til thro' faith I see, The



when for thee I yearn, Thy sav - ing pow'r I know.
 storm - y Jor - dan's deep, The val - ley's dark - ened light.
 thee I will con - fide, In ev - 'ry prom - ise giv'n.
 hills of glo - ry rise; Be - yond the storm - swept sea.

THE MANIFESTO.

JULY 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

June, 1895.

OUR promised early spring was suddenly retarded by a fortnight of unusually cold weather for the month of May. Notwithstanding this, the cherry, plum, pear and early apple trees which were abundantly covered with blossoms, escaped without injury although we had several successive frosts. Sr. Anna Dodgson said we had twelve nights of frost; we presume that an anxiety for her flowers seemingly intensified the cold. But it was a curious fact observed by her, that just before sunrise the frost would gather on the flat roof of the gas house when perhaps none was seen elsewhere.

We attended our first Society meeting June 9th and were blessed with many inspirational gifts from both Brethren and Sisters of different families, and from the beloved Ministry of Canterbury, Eldress Joanna J. Kaime and Eldress Eliza A. Stratton. What a joy and blessing to

meet such loved ones. We always feel a special ministration of good on such occasions. Sr. Mary Ella Briggs of Enfield, N. H. is also with us enjoying the beautiful mountain air, and we hope that she may return home renewed in strength for daily duties.

Thanks to Sr. Nancy Rupe for her interest in our Florida enterprise, as expressed in the April number. Being a native of the Western states we always read with interest what is written from that locality.

We have received letters from our Florida friends stating all are well. They seem to have the interest necessary to pioneers. Sr. Anna Lane has just sent us a sample grasshopper. Its body measures three inches and a half in length; its hind legs are five inches long, which look like the walking beams of a steam engine; it has feet half an inch in length, and beautiful pink wings. As he survived the journey we shall be very careful that he does not escape confinement, for we would not like an addition of such monsters to our over supply of voracious insects.

Nera Martin.

Center Family.

June, 1895.

SINCE writing our last Home Notes the blossoms have come and gone. Fruit trees of all kinds with the exception of plums gave evidence of bearing a full crop the coming season. Cherries have already put on considerable size and if nothing injures them we shall have a large yield.

The weather just now is extremely warm and a cool place at the White mountains would be very agreeable. At 9 p. m. Friday, May 31st, the mercury stood at 84 deg. in our sitting room. Health of family fairly good.

Timothy Rayson.

South Family.

June, 1895.

"BEAUTIFUL upon the mountains are the feet of those who bring tidings to the house of Israel." And "beautiful for habitation is Mount Zion."

June in all its beauty, glory and grandeur has smiled her most lovely smile upon the inhabitants of this and other homes dotted over our broad universe.

The frosts of May have proved less destructive to vegetation than was at first supposed. There is now a good outlook for fruit and labor for busy hands will be the demand of the season.

There continues a constant demand for the famous "Shaker Chairs," sofas, foot-rests, and numerous other articles manufactured by the family. We are quite positive that the South family at Mt. Lebanon is the Champion Chair Maker of the world. The work is of the very best and it is well known that

They're useful,—ornamental
Two grand principles combined,
You may search the wide world over
Nor better chairs you'll find.
Then their sofas, and their foot rests
Are the best this world can give;
Do not try to find their equal
For you can not while you live.

The past month was rendered delightful by a brief visit with Sr. Louisa Greene of Harvard, Mass. May others of the same Society come and do likewise.

We are always interested in reading THE MANIFESTO; the Notes about Home, are a choice melody completing a charming harmony.

Genevieve DeGrave.

Pleasant Hill, Ky.

May, 1895.

ELDER HENRY;—I am interested to inform you that Eldress Betsey Spalding, Br. J. Brown and the writer made a visit to Union Village. We left home one lovely morning and had a most pleasant journey to the beautiful City of Cincinnati, thence to the village of Lebanon, about four miles from the home of the Believers.

Elder Joseph Slingerland, and Eldress Elizabeth were waiting with horses and carriage to receive us. We shared bountifully in the love and good will of all.

Our own home in Kentucky is a beauti-

ful place, and doubly dear to all who hold it as a consecrated home for Believers.

We are having a nice crop of strawberries, and the farm and other business is in a prosperous condition.

With kind thoughts for all the readers of THE MANIFESTO.

Mary J. Settles.

Enfield, N. H.

June, 1895.

I RECEIVED a letter recently from Texas purporting to be from a reader of our paper, THE MANIFESTO, showing appreciation of the various subjects discussed in the Home Notes, also expressing the further idea that a knowledge of our life in the Communities would be enlightening and very satisfactory. Not a difficult request to grant as to the general routine of duty in a Shaker family, for it is quite similar to that of any well regulated home, but of the inward peace found by a conscience void of offence toward God or man we can say but little in this small space. It must be found by each one.

The signal bell for rising peals forth at 5 a. m. and breakfast follows at 6 o'clock and then preparations for the work of the day.

Some of the Sisters are busy with domestic duties which make home so comfortable; others are engaged in various kinds of sale work in the line of sewing and knitting. The Brethren find employment in sawing of lumber and shingles; some follow the Tailors' trade, and others work in the garden. Our time is thus well filled in performing the general work of a family of over seventy members, of all ages.

We aim to supply, not only the physical needs of the being, but offer to the soul sin-sick and weary the true bread of life.

May 16. We enjoy a concert given by our young people. Here was exhibited musical ability and attention to lessons pleasing to the many interested friends,—such occasions greatly enhance the pleasure of our lives.

May 17. James Moyer, of Toronto, Ontario, Canada, gives us an excellent entertainment through a phonograph. It was given by contract and was a rare treat and a marvel of wonderment.

During the past month many of our people have been vaccinated in compliance with state laws. Undoubtedly this precaution will prevent certain physical diseases, but there arises the thought that if the government were as ready to enforce the laws for temperance and education, how many homes now darkened by vice would know of the cleansing power of a Christian life.

George H. Baxter.

Shakers, N. Y.

June, 1895.

In reviewing the obituaries in the June MANIFESTO, we find it recorded of one of the saints that has journeyed on, that she was "faithful unto death." In the conflict of life it is grand and glorious to be able to have it said when we enter into rest that we were worthy to be counted with those who are faithful.

The boy who, taken prisoner was ordered to sound the retreat on his bugle under penalty of death, and sounded the charge dying like a hero at his post with his face to the enemy was "faithful unto death."

Since our last we have had very changeable weather; the month of May giving us some frosty nights, injuring gardens more or less according to the advanced condition of the crops. We escaped with slight damage when compared with the loss of crops in some sections.

We have been favored with a visit from our beloved Sister Ann Cummings of Enfield, N. H. and also we hear it reported that the Ministry Sisters from East Canterbury are expecting to visit Watervliet. We enjoy these seasons of social and spiritual communion with our gospel relation, they are our interest and our treasure.

We have had a delightful rain that has

refreshed vegetation and made us realize how dependent we are, and how grateful we should be for the care extended over us by the hand of divine Providence.

The editorial in June MANIFESTO is timely, "Aggressive evangelism" is absolutely necessary in the advancement of the truths of the Divine Life with a strong emphasis placed on Aggressive. That spirit is far removed from the one that seeks to breed contention. Only by a vigorous promulgation of the advocates of the truth are the advocates of the higher life able to stand the assaults of the opposing powers that seek to hold down to the lower stratum of thought and life the expanding powers of the soul.

Hamilton DeGraw.

East Canterbury, N. H.

June, 1895.

It is even at this date too early to foresee what may be expected of the several orders of fruit trees. The frosts and rains and continued cold weather are unfriendly to the prosperity of fruit growing.

A writer in the "People and Patriot" says that there are no blue birds in New Hampshire this season, and he is at a loss to solve the problem.

I am quite sure that I saw one, several weeks since and heard him sing. I have also observed that the English sparrows drive the blue birds away from the places where they formerly made their nests.

Last month we made extended reference to the "Standard Dictionary." In this number of THE MANIFESTO several articles are published in which we have attempted to follow the rules of the INTERNATIONAL SPELLING REFORM ASSOCIATION, as they are set forth in this new work.

The advantages of the reform system so essentially simplified, especially in the suppression of so many silent letters, will at once present themselves to those who may have occasion to write.

H. C. Blinn.

Shaker Station, Ct.

June, 1895.

"WATCH and pray that ye enter not into temptation," is wise counsel and if heeded will save many wrong steps and much misery. Those who are ever watchful are always strong. If we follow the spirit of truth it will lead us safely. Let us form this link of communion with the angelic host and commit all our trials and burdens to One, who has promised to protect and guide those who trust in Him.

However zealous or earnest we may be, if we cease to watch and pray we shall be overcome by the adversary of souls. We should live so each day that God and our conscience can approve. Many persons tell what a lovely place they picture heaven to be, but do nothing to make a present heaven. The virtuous and true find heaven here. Let us be true to our trust and God will give just compensation. Live but for ourselves and we live in vain, but live for Christ and the human brotherhood and we shall reign with him.

One half of the year is gone forever, let us wisely improve the remaining months.

* * * * *

There is nothing like pure air and clean water for hens. Corn alone will not make good chickens it is most valuable for its fattening qualities. Wheat one part, corn one part and oats one part will produce a fast growing chicken.

Daniel Orcutt.

South Family.

June, 1885.

WE are enjoying delightful weather. June, with all its admirable scenery has thus far been cool and bracing, with some showers which were much needed. The strawberries were not injured by the frosts and are fast ripening. The vegetables are also coming forward rapidly and our daily supply for the table will meet our expectations although the dry season was severe in this locality, while in some places too much rain damaged the crops.

Our mowing fields are looking well and the prospects are encouraging.

The many improvements which have been going on around our home have resulted satisfactorily, the fruit trees have all lived and are looking finely. A few years will give evidence of the industry and perseverance which has not been sparingly laid out. The new method of raising chickens has also proved successful as over a hundred are in good growing condition.

For all the varied blessings which are daily bestowed upon us, we render thanks and praise to the giver of every good and perfect gift.

Forgetting self, we are striving for the wealth that is not of earth, and endeavoring to fill the moments with deeds of love and principles of right, which will prove our discipleship.

*Maria Witham.***Harvard, Mass.**

June, 1895.

Now is the time to remember THE MANIFESTO, and as we enjoy the contributions of others to its support, we should be willing to give our mite, as far as ability permits to the enjoyment of others. Through its pages we become acquainted with distant Societies and an interchange of living thought is profitable to stir up our minds by way of remembrance, not only of kindred spirits but perhaps of neglected duties the performance of which is necessary for a further growth into the religion of Christ which teaches us to love our neighbors as ourselves.

The month of roses came with mercury dancing among the nineties; but only for a few days and a cold wave from the Rockies ran it so low we feared a repetition of May's frost which ruined the prospect of small fruits. Thus our lives are checkered with sunshine and shadow, hopes and disappointments. Herein is manifest the patience of the saints,—to meet life's varied changes with Christian resignation.

The present rains are seasonable to give the grass a free growth that we may be able to replenish our barns and in a meas-

ure repair the loss of last year's fire. I fear it will take several years to make the loss good.

Seed time is past, and has been well improved, and the laborers are busy making war on the noxious weeds, that like little evils, will destroy the tender plants if not exterminated. Now that we have planted and watered we look to nature's god to give an increase, and pray we need not look in vain.

Murcia M. Bullard.

Sabbathday Lake, Me.

June, 1895.

JUNE comes with all her beauty; the most perfect month of the year! The birds commence their songs of rapture early in the morning and sing throughout the long day.

We are having fine sunny weather; just what the vegetation needs. A few days since the gardener came into the kitchen with a large basket of spinach saying "Who wants to go to Florida?" It had grown from seed in twenty-eight days. We think that is doing well for this state, especially as the weather has not always been favorable.

The Maine State Building from the World's Fair, Chicago, is now erected at Poland Springs and will be dedicated the 26 inst. Some of the Officers and a great many people will be present. The Proprietors have very kindly invited us to come with our fancy work; a privilege which we shall gladly accept. Of this eventful day we will tell you in our next Notes.

Ada S. Cummings.

Alfred, Me.

June, 1895.

THE planting of the seeds is past and now comes the care of the growing plants that the weeds and insects do not spoil them. How curious it is that the weeds will grow and mature without aid from us, but the good plants require our great-

est care. So it is with the things of the Spirit. As natural creatures we are as prone to evil as the sparks to fly upward. The path of progress is an uphill work, requiring eternal vigilance, that we do not lose in an hour what it has taken us days to gain.

June has given us a variety of weathers. One day is so cold that a fire is needed for comfort and the next day is so warm, that had we wings, there would be quite a company in the region of the North Pole. We often think of our Florida friends. Our prayers go out for their prosperity, and as our little monthly paper is the only messenger to the distant lands, we will send by it our kindest love to our gospel friends who are toiling for the cause of right.

Just now we are needing rain for the growing crops. Grass which has been doing well requires rain soon, or we shall get a small hay crop.

The Brethren have taken advantage of the dry weather to shingle the meeting-house which was built in 1794, and the shingles have lasted until now. The boards of the roof were of excellent lumber, evidently our early father's brought their best to build a temple to their Father and Mother, God. May we pattern them in our offerings.

Fannie Casey.

PRACTICAL SELF-DENIAL.

THE Editor of "*Times of Restitution*" in making reference to himself, says,—“We spend no money for luxuries, we dress plain, chew no tobacco, take no medicine, drink no tea or coffee, eat the plainest food, attend no theatres, take no pleasure trips, and work from 5.30 in the morning till 9.30 at night. Remember our work in your prayers.”

A record of this order is certainly commendable, and many a Christian might read it with profit to both soul and body.

EXCHANGES.

CHRIST is edited and published by Marion B. Van Eps. The paper is devoted to the scientific teaching of Jesus Christ. Lessons in Christ Science teaches one how to heal himself or others.

THE TEMPLE OF HEALTH is edited by Dr. J. M. Peebles and published at San Diego, Cal. It is the only Journal in the world devoted exclusively to hygiene, psychic healing, the demonstrations of the spirit, therapeutic medicines, the finer forces and the laws to be observed to live a century.

ASSOCIATION HERALD, is conducted in the interest of the Madison Avenue Baptist Church, Charles J. Townsend, Editor.

THE HERALD OF GLAD TIDINGS is edited by Ulyssus G. Morrow. It is said to be "strictly unsectarian, and illustrates God's purpose of the ages, and objects, time and manner of the second advent."

As this number of the paper seems to be wholly in the interest of Koreshanity, we think it must belong to that order of Christians.

CHRISTIAN, is edited by Rev. T. J. Shelton. Little Rock, Ark. He writes,—"My treatments for success in business and money matters have been wonderfully successful."

In Memory of our Loved Sister,

THEBE VAN HOUTEN.

By Sarah E. Cutler.

O! PATIENT toiler thou hast reached the goal,
Hast found the river, and hast crossed it o'er
Hast joined the loved ones in that better land
From whence the traveler doth return no more.

Loved Sister, thou hast borne the cross for
many years,

Hast been a noble veteran in the cause.
Thy character so firm, would never swerve
But bravely vindicate Mt. Zion's laws.

A braver soldier never scored the field;
Heroic warrior 'gainst the powers of sin;
For thou hast turned the battle to the gate
And fought most valiantly the foes within.
Thy loyalty and interest in the cause were
ever true;

Thou counted all as dross, if Christ to win,
Thy soul a willing sacrifice was made
Thy heart's desire was,—to gain the victory
over sin.

Devotion to the blessed gospel work
Seemed truly all thy inner powers to claim,
And sweet to thee was sacred worship's hour
Where thou couldst praise thy heavenly Father's name.

Thy early youth was given unto God;
The first ripe fruits were sacrifices free
Those solemn vows of consecration offered
then
Were landmarks on life's journey, unto thee.
O! Sister dear! thy life was spent in truly
praising God;
To serve thy gospel kindred was thy only joy;
To consecrate thy labors for the good of all
Has been thy greatest treasure and thy sweet
employ.

We'll miss the many favors from thy hands,
We'll miss thy pleasant spirit from our home;
We fain would hold thee here for it is hard to
part

But thou must go with friends beyond to roam
To meet thy sure reward so justly thine
A recompense well merited in time
The promised blessing to the faithful soul
A crown of glory and a robe divine.

Mt. Lebanon, N. Y.

ACROSTIC.

*The Psalmist's prayer Alphabetically
arranged.*

By Emoretta Belden.

As the hart panteth after the water-brooks
so panteth my soul after thee, O God.
—xlii., 1.

Be thou not far from me, O Lord, my
strength.—xxii., 19.

Cause me to hear thy loving kindness in
the morning; for in thee do I trust.—
cxlii., 8.

Deliver the poor and needy: defend the
afflicted and fatherless.—lxxxii., 3, 4.

Every day will I bless thee; I will praise
thy name forever and ever.—cxlv., 2.

For thou art my rock and my fortress;
therefore for thy name's sake lead me,
and guide me.—xxx., 3.

Give ear to my prayer, O God; and hide
not thyself from my supplication.—
lv., 1.

Help us, O God of our salvation, for the
glory of thy name.—lxxix., 9.

I will praise thee, O Lord, with my whole
heart; I will show forth thy marvelous
works.—ix., 1.

Judge me, O Lord, my God, according to
thy righteousness.—xxxv., 24.

Keep me as the apple of the eye; hide me

under the shadow of thy wings.—
xvii., 8.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.—xix., 14.

Make thy face to shine upon thy servant: save me for thy mercies' sake.—xxxi., 16.

Nevertheless I am with thee: thou hast holden me by my right hand.—lxxiii., 23.

O God, thou knowest my foolishness; and my sins are not hid from thee —lxix., 5.

Purge me with hyssop, and I shall be clean.—li., 7.

Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.—cxliii., 11.

Redeem Israel, O God, out of all his troubles.—xxv., 22.

Save thy people, and bless thine inheritance: feed them, and lift them up forever.—28., 9.

Thou crownest the year with thy goodness.—lxv., 11.

Unto thee, O Lord, do we give thanks: for that thy name is near thy wondrous works declare.—lxxv., 1.

Verily there is a reward for the righteous.—lviii., 11.

We have thought of thy loving-kindness, O God, in the midst of thy temple.—xlvi., 9.

Yea, let none that wait upon thee be ashamed.—xxv., 3.

Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.—xcvii., 8.
West Pittsfield, Mass.

[Contributed by S. A. Collins.]

"WHAT ARE THE WILD WAVES SAYING!"

What are the wild waves saying?

Forever the whole day long!

Just over, and over, and over!

One grand, monotonous song!

Who can their language utter?

Or tell us the song they sing—

Who can explain their music,
Or tell us the message they bring?

I know what the waves are saying—

An angel told it to me:

'Tis the bass of the heavenly anthem,
Struck on an earthly key!

'Tis a part of the grand old chorus
They chant in the world above—

Over and over for ever,

In the anthem "God is Love!"

Forever reverberating

Thro' all the invisible spheres,
The echoes forever resounding

Thro' all the eternal years;
Forever rolling and swelling,

In tones—all tones above—
The same glad story telling

That God—our God—is Love!

From the roar of the great Niagara,
To the tiniest waterfall—

From the tides of the mighty ocean,
To the smallest ripple of all—

Mingling with unheard music,
Sung in the heights above,

That God—the God we worship—
That God—our God—is Love!

Go on, then, waves of the ocean,
I never will doubt you more;

You have brought me a heavenly melody
I never had learned before!

I could sit and listen forever
To your grand monotonous song;

I never should weary to hear it,
Forever the whole day long.

Some time, in the blessed future,
I shall hear the other parts—

The tenor, alto and treble,

From sainted human hearts:

Nay, more—I shall join in the music,
Here or in heights above,

And sing with the glorified millions,
That God, the Lord, is Love.—*Sel.*

A MINISTER, annoyed by tobacco chewing, thus spoke to his congregation:—
"Take your quid of tobacco out of your mouth on entering the house of God, and gently lay it on the outer edge of the

fence. It will positively be there when you go out, for a rat won't take it, a cat won't take it, a dog w. n't take it, you are certain of your quid when you go after it.—*Dr. Foote's Health Monthly.*

A CORRESPONDENT to "The Altruist," J. F. Bean, of Mont. writes as follows:—"I watch your progress with a good deal of interest, but I want to urge you all the time to keep out of debt. Regard debt as crime, and avoid it persistently."

✂ This advice might prove profitable for the Shakers as well as for the Altruists.

WHY should mankind be so dependent on the lower animals for so much of his food supply? They are not his natural food. Animals do not form food. Animals are liable to disease the same as man. It is a fact that few of our domestic animals are really in health when slaughtered. So with the aid of knowledge and science the human family will find out as they get the truth, and have more information on the subject of dietetics, that it is a delusion and a great error to think that animal foods of any and of all kinds are essential to his growth, development and health.—*J. G. Stair, M. D.*

[Contributed by Napoleon D. Brown.]

SNOW-DROPS.

BENEATH the coverlet of snow,
Two little flowers learn to grow;
Their cheeks are pale and white and fair,
Their lips are sweet as summer air.
At first they shiver in the cold,
Then grow more fearless, calm and bold,
To push aside the snowy sheet
And lift their faces pure and sweet.

One to the other gently speaks,
As March winds blanch her tender cheeks:
"Dear Sister, it is cold to-day,
But yet I think we here may stay:
The earth is bleak, and dark and chill,
All other flowers are sleeping still,
But we'll remain awhile to sing
In token of the coming spring."

The sister softly makes reply:
"We'll bloom together, you and I
And send our choicest perfume out
To gladden mortals round about;
I'm sure they must be weary now
Of winter's dismal icy brow,
And longing for the breath of flowers,
So we will stay and offer ours.

And so the dainty blossoms braved
The snow and sleet, and only craved
A tiny place to fill with bloom,
And scatter forth their rich perfume;
And many hearts that yearned for spring,
And all the beauties she would bring,
Gave blessing to the little flowers,
As heralds of her fragrant hours.—*Sel.*

FEELING IN RELIGION.

"FEELING is of just as much use in religion as steam is in an engine; if it drives the engine it is good, but if it does not, it is not good for anything but to fizz and hiss and buzz. There are some people who seem to be like yard-engines that never go anywhere, but keep puffing, blowing and hissing, and running up and down side tracks doing nothing, going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty toward our final destination—God. Fine feelings, glorious feelings,—we all have them after our own measure; but fine feelings, quick responsive sensibilities—do you know that they have been the occasion of the ruin of some of the greatest geniuses that God ever gave to the human race? Feeling is a miserable, cheap substitute for duty. It takes more than being happy on Sunday in church to be religious. My friends, true religion never stops short of holiness. It means that first and last. Religion does not stop at feeling; religion does not stop at tradition, or at respectability, or to ecclesiasticism, or at eloquent preaching, or delightful music. Religion means, always has meant, always must mean, the actual communion of the human soul with God in righteousness and holiness. And that kind of re-

ligion costs; it takes the best there is in a man to be religious in that way."—*Rev. J. Parker.*

THE RIGHT OF SELF-DEFENCE.

CHRISTIANITY is the only infallible or perfect standard by which the right or the wrong of any and all questions in morals may be determined. Hence consistency on the part of persons who profess belief in the Christian Scriptures requires the rejection of all other standards so far as they may differ from the teachings of the New Testament.

1. No man is his own. Having been bought with a price, the man belongs to Christ, who bought him with his own "precious blood."

2. A man thus bought is bound to do as his owner commands, be the commands what they may—active or passive, to do or to suffer. In thus obeying, the man in his body and in his spirit, glorifies God—"manifests the life of Jesus in his mortal flesh," which is a "reasonable service."

3. A man has no right to endanger or lose his life except it be for the sake of Christ—covered by command to do or to suffer, and governed by the Spirit of Christ. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Let this mind be in you which was also in Christ Jesus." "If any man have not the Spirit of Christ he is none of his"—be what else he may.

4. A man has no right to give offense to any person. "Be ye therefore wise as serpents, and harmless as doves." "Give none offense, neither to the Jews, nor to the Church of God."

5. In associating with his fellows a man has no right to carry about his person deadly weapons. "The weapons of our warfare are not carnal." "Take unto you the whole armor of God—loins girt about with truth—breastplate of righteousness—feet shod with the preparation of the gospel of peace—shield of faith—

helmet of salvation—the sword of the Spirit, which is the word of God—praying always with all prayer and supplication in the Spirit." Thus armored "fight the good fight of faith"—"war a good warfare." In taking carnal weapons to defend himself a man thereby forfeits the protection of Him who said, "they that take the sword shall perish with the sword."

Obedience to the Scriptures quoted will give to a Christian all the right of self-defense which he can consistently claim, and no man in Christendom has any right not to be a Christian. "To him that knoweth to do good, and doeth it not, to him it is sin."

While obedience to Christ does not ensure against violence and death by wicked hands, yet it does ensure a divinely ordered protection which would not otherwise be afforded. If faithfulness be "unto death," the chief end of man—to glorify God, is attained, and to enjoy God forever is made sure. The "glory" with which men cover themselves on a battle-field is but a bloody bubble—an abomination in the sight of God—but the man who loses his life for the sake of Christ shall find it, and shall have given him "a crown of life." Self-defense or self-exposure is with the Christian, a question of small import when compared with the controlling purpose of life which is well expressed by the faithful Paul: "Christ shall be magnified in my body, whether it be by life, or by death."

If faithful to Christ does not secure against death by wicked hands, then is it better "to depart and be with Christ" than to deny Christ and live a while longer with a tormenting conscience.—*Christian Neighbor.*

BLESSED are they who do not run to the wood shed to fetch the ax to kill the small beetle that they find in their path. Blessed also are they who often remember that gentle words are more powerful than hasty threats.—*Themis.*

Books & Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for June will be especially interesting to all the editors of the country, as well as to general readers, as its special feature is a phrenograph of the famous journalist, Chas. A. Dana, of the New York *Sun*. Several portraits illustrate his salient traits of character and their agreement with the principles of phrenology. The analysis is from a personal examination by the editor, Dr. Beall. Cheiro the palmist, well known in New York, contributes a fascinating article on cheiropsychy. Dr. H. S. Drayton writes learnedly of "The Scientific Relation, Past and Present." Mrs. Charlotte Fowler Wells concludes her sketch of William Walton, and introduces a most interesting study of Shakespeare, illustrated by a fine picture of the celebrated Kesselstadt death mask of the master poet. "Contrasted Heads" is a conclusive argument for phrenology, by the editor, accompanied by fine drawings of Charles Bradlaugh and Daniel Drew. Prof. Nelson Sizer continues his charming studies of children. In the Science of Health Department there is the usual variety of excellent hygienic advice, etc. Other well-known writers discuss "Human Nature" and "The Temperaments," etc. There are editorials on the "Status of Phrenology," "Science of the Hand," and other matters of current interest.

THE JOURNAL OF HYGIEIC THERAPY. May. Contents. Phrenology; The Graduating Thesis; Reply to a letter; Pure Vaccine points; Plant Something; Disintegrating Theory;

Dr. T. V. Gifford, Kokomo, Ind.

A NEW ART EDITOR.

WILLIAM MARTIN JOHNSON, who illustrated the "Garfield" edition of "Ben Hur" for the Harpers, and also their editions of "The Cloister and the Hearth" and "Hypatia," becomes the art editor of *The Ladies' Home Journal* on June 1st, leaving New York to reside permanently in Philadelphia. Mr. Barton Cheyney, a clever newspaper man who has been attached to the press of Delaware and Pennsylvania is also added to the *Journal's* editorial staff as one of Mr. Bok's principle associates.

THE SEPARATED NATION by H. L. Hastings is a work of some 225 pages. This separated nation is a brief historical account of the Jewish people and written largely from a religious standpoint, with the leading thought that they were at one time a race especially favored of God. The object of the writer is to prove that God was the direct counselor of this nation and that under this inspiration, Moses and other anointed officers directed the people by divine commandment, and that their history throughout the whole earth is the most wonderful, in every respect, of any nation that ever has or that now exists.

To all biblical students this little work will prove to be very interesting and equally as instructive. Published at 47 Cornhill, Boston, Mass.

Deaths.

Phebe Van Houten, at Mt. Lebanon. N. Y. April 20, 1895. Age 77 years and 4 mo.

Sister Phebe has by a long life of consecrated service won the sincere love and esteem of all who knew her. E. S.

Julia H. Carpenter, at Pleasant Hill. Ky. May 29, 1895. Age 75 yrs.

Sister Julia was received into the Community when she was two years of age, and has been "faithful unto death." Her ever kind and courteous manners made for her many friends. J. W. S.

William Koch, at Mt. Lebanon, N. Y. June 3, 1895. Age 70 years, 9 mo. and 14 days.

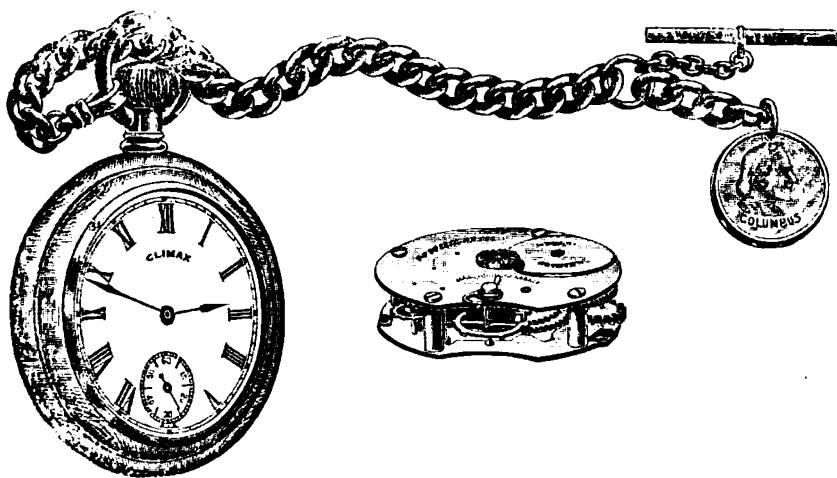
William was born in Brunswick, Germany. He studied in the university of Heidelberg, and qualified himself for a lawyer. In 1848 he took part in the revolution at Rome. When the Pope's rule was restored by French soldiers, William being proscribed also in Germany, took refuge in Switzerland. He afterward emigrated to Brazil, became naturalized and was made Judge of the only Court in the Colony of 10,000 inhabitants and held this office for twenty years. He returned to Europe to visit his relations and then came to the U. S. at the solicitation of his brother who desired his aid in publishing a German paper.

His belief in Communistic principles induced him to visit the Shakers of Mt. Lebanon in the fall of 1884. In Dec. of that year he entered the Society with his companion and has manifested himself a man of a clean spirit, and respect to the discipline and regulations of the Community. He was gentle and peaceable and seemed rather to submit to injustice, than engage in sharp contention. He was of the better class of mankind, and we believe will be better prepared for his privilege here to become a leader of that class to the higher truths of eternal salvation.

A. G. H.

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a little water, which may be increased to
a tablespoonful, as best suits the patient.

To guard against counterfeits, observe
the signature of the inventor on each
label and on each wrapper.

Thos Corbett.

Of course, everybody knows how to
“pour” for is not that merely to lift and
tip? But who enjoys doing it? Yet, this
act must be for the Mother or Hostess, or
Sweetheart and Hostess in one; but what
a strain in lifting and tipping. Who can
talk and smile and also pour? Who would
not be glad if a way were found to pour
the tea without pouring? The way
found, and it is a way so simple, neat,
effective and perfect that one can only
regret that it was not found long ago.
See “adv.” on another page.

AUGUST.



THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXV.
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Ecc. XI:1.

EAST CANTERBURY, N. H.

1895.

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The ordinary pot is sometimes hot to
lift, as well as always heavy, and some-
times the liquor splashes. You can not
tell exactly when it will start, for the tip-
ping must vary with the quantity in the
pot. Sometimes it is hard to avoid get-
ting too much and "pouring over;" some-
times it is hard to get enough. Is it not
delightful to be delivered from all this?
See "adv." on another page.

The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

Vol. XXV.

AUGUST, 1895.

No. 8.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

THE SEPARATING LINE.

By Alonzo G. Hollister.

THE pure in heart shall see God. No others have this promise. If any can not see God and know that He is, it is because their hearts are impure, or are devoted to secular affairs. Without holiness, no man shall see the Lord. Holy means cleansed, consecrated, or set apart for Divine service. The saints and holy ones, both mean the same. These form the kingdom of the God of heaven, which is destined to consume and break in pieces all the kingdoms of this world; and become a great mountain and fill the whole earth: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And the kingdom and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High and they shall take and possess the kingdom forever.

The Lord, bread-giver and Ruler of this kingdom, is Jesus Christ, who is King of Kings, and Lord of Lords. He said "For their sake," meaning his disciples, "I sanctify myself." To sanctify, is to cleanse and make holy. He that sanctifieth and they that are sanctified are all one. "Ye are clean through the word which I have spoken unto you" said Jesus, to his disciples. It was his testimony against the evils of the natural heart. From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, blasphemy, pride, foolishness, false witness. Christ has a word of testimony against all these things, which are part and parcel with the corrupt nature of the flesh;—Matt. xv., 18, also Mark, vii., 21. We can be cleansed from these things only by the word of our testimony, given in the power of God, and by the daily cross against the loves, desires and emotions of the flesh.

Mother's gospel teaches us to hate these and put them behind us. The

works of the flesh, are among the most deadening, and soul darkening, that creatures can commit. It is the root of all other sins, and is the nourisher and support of all. Its affects are the most persistent of any, and its stains most difficult to wash out. The shame and dishonor which cultivated people feel, in exposing those deeds to the light, is the mark and seal of Divine displeasure thereat, and of their utter condemnation in the judgment, and perpetual banishment from Divine Presence.

Be ye clean, be ye pure that bear the vessels of Jehovah. The line of separation betwixt clean and unclean, is drawn in the heart of all true disciples. He that looketh on a woman to lust after her, hath already committed adultery with her in his heart. And this we say, No adulterer, no unclean person can enter the kingdom of God. The New Jerusalem state is clear as crystal and diaphanous, transmitting light in all directions, and the pure in heart shall see that God and the Lamb is the light thereof.

Mt. Lebanon, N. Y.

THE SERMON ON THE MOUNT.

By Aurelia G. Mace.

IN the Arena for March, 1892, Charles Schrodos asks the question, "Where do we find the Christian teachers of any sect, creed or denomination, who dare to preach and live, or even accept this grand Sermon in its entirety?" If he should visit the Shaker Communities, he would find a people who do accept the Sermon on the Mount, as their guide, whose aim is to control their lives by its teachings in every respect. He would find in them some who are true followers of Jesus the Christ, and who have in reality, entered "The Path" and are walking the straight and narrow path that leads to life eternal.

During the six hundred years, from Buddha to Jesus, spiritual light was increasing, and Friend Schrodos is right in ranking the teachings of Buddha second to those of Jesus.

Both of these great teachers opened to the people a "Path, which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it."

"Enter the path," said Buddha to those who would be his followers. (among these were some of his nearest relations,) when he returned from the wilderness, enlightened, illumed and all animal passions subdued.

"Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it," said Jesus.

In all the ages that are passed, how few there have been, who have entered the straight and narrow way and turned neither to the right nor to the left, but kept onward and upward until they have reached the heights for which they started.

Few, by the discipline brought to bear upon their daily lives, have found their spirits purified, all selfishness eradicated and every evil passion subdued, but that it can be done has been proved by loyal souls.

If Friend Schrodes will visit Mt. Lebanon, N. Y., East Canterbury, N. H., even our little home at Sabbathday Lake, Me. or any of the Shaker Societies, he will find people who lift up their voices in denunciation of war and all the evils of the day and also of the night.

It is not because their number is so small that they are not heard. The multitude have blinded their own eyes and stopped their own ears. They will not see, they will not hear.

Sabbathday Lake, Me.

THE NEW DAY.

By Isabella McLeod.

SHINE out, O glorious sun of truth
 And usher in the day
 When all mankind shall brothers be,
 And equal rights bear sway.
 When tramping, needy workers
 Of God's fair fruitful land
 Will by a Moses guided
 In triumph take their stand.
 A stand for life and liberty.
 For justice, truth and right,
 And not for sordid millions
 Gained through oppression's might.
 When sturdy honest toilers
 Need never suffer dearth,
 But find in hours of plenty
 Sweet peace upon the earth.
Mt. Lebanon, N. Y.

DIETETICS.

By Martha J. Anderson.

THE life-blood as it courses through the body, building up waste tissue, vitalizing and vivifying the constituent elements of the animal organism tells us by its varied manifestations, whether it is composed of good or poor material. If bone, brain and muscle are strong and vigorous, we may conclude that they receive their proper aliment; if the osseous structure is frail,

the nervous system weak, and the muscular fibre incapable of sustaining labor and fatigue, then is the cause apparent—insufficient nutrition.

In order to ensure a perfect state of health, the digestive organs must be in good condition, for the nourishment of the body is dependent on the healthful action of the stomach. Thorough mastication greatly aids the gastric fluid in the assimilation of the food, which after it passes into the intestines in a state of chylification, is taken up by the lacteals and the thoracic duct, and conveyed in a fluid state to the heart, thence to the lungs, where it becomes oxygenated, and chemically changed, prepared as fit material for constructing the house we live in.

The primary elements contained in food, are oxygen, hydrogen, carbon and nitrogen; the combination of these in different apportionment, makes the variety in the animal and vegetable kingdoms. A certain amount of each is necessary for structural purposes, but nitrogen is essentially one of the flesh forming ingredients; some carbon is needed for warmth, but an excess of carbonaceous matter clogs the machinery of the human system, and superinduces disease, which in its various manifestations, is the effect of the accumulation of foreign matter, and the effort of nature to rid the body of it. Oxygen and hydrogen also act an important part in carrying forward the great processes of physical construction.

The result of chemical analysis proves, that the common idea that animal food being more nutritious than vegetable is false. "It is the stimulating property of meat which has led to the impression that it is more nourishing than a vegetable diet." There are no nutritive properties in fat; like sugar, and other concentrated articles, it is purely carbonaceous.

Persons who for many years have been accustomed to a certain regime, find it difficult to change, especially if they depend on the stimulus of a flesh diet, which they mistake for strength. Children inherit the vitiated appetites of their parents for food as well as alcoholic drink, and meat eating has much to do with the abnormal thirst for liquor.

"One of the strongest proofs of the radical impropriety of man's feeding on flesh, must be that which is armed with the fact, that the human body invariably withers and perishes most miserably when constantly confined to it. It cannot be denied that a diet consisting exclusively of fruit and farinaceous matters is favorable to the constitution." That flesh is unsuitable for human food, has been insisted on by philosophers of all ages.

Celsus affirms, "that much animal food induces premature old age—decrepitude and disease." The ancient athletes who were fed much on flesh, were said to be the most stupid of men; Diogenes said, when asked the cause, "It is because they are wholly formed of the flesh of swine and oxen."

Atilla, the king of the Huns, a cruel and blood-thirsty monarch, devoured large quantities of meat. It was said of him that he never knew the taste of bread, while Appolonius, the pure souled humanitarian, lived on bread and

drank water only. Who can judge how much the diet affected the extremely opposite character of each.

Nomadic races need more land to supply them with the fruits of the chase, than do the peasantry of those civilized countries who gain a livelihood by tilling the soil. Indeed, perfect scientific agriculture would limit a man to a very small tract of land from which to obtain needful food. The laboring classes of almost every nation are obliged to live simply, and their very necessity is their physical salvation, and in them lies the hope of the perpetuity of the race. Americans as a rule are a nation of dyspeptics; meat three times a day, hot biscuit, lard-crustied pie and strong tea destroy the digestive apparatus and create a host of nervous invalids.

Helen Campbell, in her charming New England story, "Some Passages in the Practice of Dr. Martha Scarborough," makes the doctor say some plain and caustic things in reference to the health-destroying diet of the descendants of the Pilgrim Fathers. Our ancestors knew something of privation and want, but in this age of reckless extravagance, even among the poorer classes, perverted appetites are pampered, and "sugar, starch and fat" enter largely into the regime of the masses.

A highly wrought, nervous temperament which predominates among the Americans, needs nutritive, but not stimulating food, the former is found in fruits, grains and cereals,—the best gifts of Mother Earth; yet how sad to think that even these are turned into body and soul ruining beverages, and thousands more of God's rich acres are wasted with the raising of the obnoxious tobacco plant,—the nerve shatterer and blood poisoner of the people in this so-called enlightened age.

God in his beneficence has made abundant provision for the feeding of all his children without the slaying of animals. We are in the ascending scale of evolution, from grosser to higher forms of life. The time cometh when "He that killeth an ox will be as he that slew a man."

The yet unwritten law of the New Earth, shall give to every man a heritage, "He shall sit under his own vine and fig tree," eating the fruits thereof in peace, each living in harmony with his neighbor, while the nucleus of the New Heavens will be formed of the more progressed portions of humanity, who shall gather together in heavenly communism, obeying the leadings of the divine in all things pertaining to physical and spiritual life.

"Then shall they not hurt nor destroy in all God's holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."
—Isaiah, xi., 9.

Mt. Lebanon, N. Y.

SOME individuals strive to build themselves up on the ruins of other people's character.

M. J. A.

Correspondence.

UNION VILLAGE, OHIO. May, 1895.

THERE is a little precept which has been handed down from generation to generation, from time almost immemorial. It is a very simple percept, a child can understand it, and yet it is one of the most important, all-comprehending precepts that was ever uttered. If it had always been obeyed, no war would ever have been possible, no persecution for religion's sake, or any other sake, would ever have been perpetrated on the earth, no moneyed aristocracy would ever have ground the faces of the poor, nor sent hundreds and thousands of poverty-stricken wretches out of the world, through the ghastly portals of suicide. Peace and plenty, comfort and health would have long since brooded in silence over the world, and the voice of sorrow, contention and strife been hushed forever. The good and righteous spirit of man, would have impressed the universal current of thought, and the terrible cyclone and drouth, famine and plague would never have been. The pinching economies of the poor by which they eke out a mere existence and which give no opportunity for higher aims and satisfactions, would have never blasted the fate of the masses. Slums, charities, infirmaries would never have been needed, and would never have existed. No animal would ever have had to be sacrificed to the voluptuous gluttony of man. Jealousy, revenge, cruelty and extortion would never have been heard of.

But alas! We have heard this little precept sounded in our ears, iterated and reiterated, almost ever since man existed on the earth, and it is continually repeated day after day up to this very moment, and yet how very few hear it and how infinitely fewer, heed it. How is it that we are so unmindful of it, when we see misery, squalor, sickness, and suicide on every hand? It would seem we are almost insane, when we must know there is a safe and salutary remedy, when we know that we might see smiling contentment on every side and happiness among all creatures, those below, as well as on, and above our own plane.

A little serious inner thoughtfulness and meditation every morning, would place every individual in a mood of mind which would enable him or her, to so regulate their conduct as to obey that little precept, and if every one would avail himself of this facility and be governed by the suggestions of conscience in the matter, the present status of horror brooding over the earth, would be followed by the immediate advent of the long looked for Millennium. O! that the whole earth would hearken to the voice of the "Son of man" and come to judgment on the merits of this one little precept. The whole face of nature and of grace would undergo a change so wonderful, that all pres-

ent conditions of society would be instantly metamorphosed and struck with joyful wonder and praise and thanksgiving to God.

In view of such magnificent and astounding results, you will of course want to know what can be the form and character of this wonderful precept? Here it is "Thou shalt love thy neighbor as thyself." Is that hard to understand? is it unreasonable? is it impractical? is it unjust? By no means. It is not so hard, or half so difficult as a contrary policy, and yet how very slow we are in adopting it into our theory and translating the theory into our practical life. O what a strange medley of contradictions man is! Do let us for Heaven's sake, turn about and revolutionize this world of ours, why not make of it a heaven instead of a hell as it now is, owing to our constant violation of this simple precept? Echo answers "Why not?"

OLIVER C. HAMPTON.

MENTONE, ALA. JUNE 21, 1895.

DEAR ELDER HENRY;—In the JUNE MANIFESTO was a letter from C. G. Reed, of Mt. Lebanon, containing matters of vast importance to those of obscure vision. A medium of unquestioned integrity who lives in our neighborhood, read Brother Reed's letter at my solicitation, and although somewhat prejudiced against the Shakers, consented to try for a view of the Florida enterprise with an eye single, so to speak, to the spiritual side of the work.

He passed down the east side of Florida for a distance, thence inland to the place of the temporal operations of the colony in Osceola Co. His view of the plantation was brief. Immediately a cloudy pillar, glistening and pure white was presented to his view. Its base rested in the center of the colony's possessions. He was impressed that it reached from earth to heaven. He says it was heavenly and beyond his powers of true description.

So far as I know no one has anything against the above medium whose name is Henry Mason. He says this letter contains no false impressions so far as he is concerned.

Yours for a life as pure as the cloudy pillar.

E. B. GILLETTE.

CHARITY.

By Fidelity Esterbrooks.

CHARITY is an ethereal substance, so light that it may not be seen by natural sight, yet so powerful as to still a battle cry.

As oxygen, entering a room filled with poisonous air, quietly and invisibly changes it, filling it with life-giving properties; so the sweet breath of charity, if allowed to permeate the spiritual atmosphere, disperses the poisonous germs of ill-will, and gives new strength and nourishment.

The standard works define charity as love, liberality. Shakespeare says, charity is, "Gently to hear, kindly to judge."

The faithful teacher and minister of Christ's doctrine, Paul, says, "Charity suffereth long and is kind." In no manner, we think could a truth be placed more plainly and forcibly. "Charity suffereth,"—not alone in enduring great trouble and hardship, but by its power the unkind word, the frowning look, or despicable act, can be divinely borne. All the "thousand littlenesses," which make up the sum total of existence, it suffers, and suffers "long."

"Charity suffereth long, and is kind." In the last three words is found the key-note of charity; strike this and others will follow, to form a beautiful harmony. For the frown it gives an answering smile, for unkind words a forgiving reply, for those around us always a lenient spirit, being slow to judge evil, and quick to throw its mantle over sin. Charity and love are one and inseparable. Where charity finds an abode, love will soon follow.

How can we repeat the Savior's divinely given prayer, "Forgive us our debts, as we forgive our debtors," and harbor unforgiving thoughts for those around us. We would not wish to judge unkindly were our own to be weighed by the same measure, yet the rule is applicable. Many miracles have been performed, and martyrs bravely met death, by the strong power of faith. By hope, others have borne privations and afflictions, to the laying down of their lives, cheerfully. But we are told, that greater than faith and hope, is charity, for by it we may suffer and forgive.

Let us then, diligently search for this priceless jewel—charity, remembering that without it we are nothing, and our faith, void; but with it we are everything well armored to fight for the Lord.

West Pittsfield, Mass.

ILL TEMPER.

By Lucy S. Bowers.

ILL temper is one of the worst passions of the human mind even in its mildest form, and when fully and freely exercised becomes disgraceful and despicable in the extreme. In this breathing and beautiful world, filled as it were, with the presence of the Deity, and fragrant with incense from unnumbered altars of praise, it is almost impossible to conceive how an element so painful and base as this, could find a place even for a moment of time. To be angry in any degree is to sin. The command is, "Let not the sun go down upon your wrath."

Following are a few quotations from authors of past and present time, who have denounced in meaning terms the evils of ill temper. If any of them were guilty subjects, their fault condemned and confessed became at least

half redressed. We can all agree in the truth of their sayings, learn the lessons which they present, and exercise them practically upon our own lives.

It was Cumberland who, comparing ill temper, put it in the superlative degree, he said,—

"Of all bad things by which mankind are curst."
Their own bad tempers surely are the worst."

Webster felt likewise, when he wrote,—

"There is not in nature
A thing that makes man so deformed, so beastly
As doth intemperate anger."

Dean Swift said,—“Our passions are like convulsion fits, which make us stronger for the time, but leave us weaker forever afterward.”

Marcus Antonius expressed the same sentiment long ago in the following,—“Consider how much more you often suffer from your anger and grief than from those very things for which you are angry and grieved.”

“If anger proceeds from a great cause,” said Jeremy Taylor, “it turns to fury; if from a small cause, it is peevishness, and so is either terrible or ridiculous.” Clarendon likens angry and choleric persons to thunder and lightning, ungrateful and unsociable, being in themselves all storm and tempest; but quiet and easy natures are like fair weather, welcome to all.

Still another condemnation appears in the words of Johnson who said,—“The round of a passionate man’s life is in contracting debts in his passion which his virtues oblige him to pay. He spends his time in outrage and acknowledgment, injury and reparation.”

“An angry man is again angry with himself when he returns to reason,” says Publius Syrus. This is true with all who care for reputation, morals or character; who care for the angelic development of their souls; it is the spirit of conviction and repentance that is able to correct all the wrongs of human life.

Anger blinds the moral vision, numbs every sense of propriety, and disgraces the individual over whom it gains control. It is as desperate as a furious and frightened horse which, when under way, still plunges along till its force is spent and pain and suffering become a consequence.

Cotton likened it to “intoxication, which like that of grape, shows us to others, but hides us from ourselves, and we injure our own cause in the opinion of others, when we too passionately and eagerly defend it.”

It is impossible that any of enlightened mind or conscientious principle should willfully or willingly allow themselves indulgence in such wanton ways, or at any time so far to forget themselves as to be easily ignited into a flame of feeling by offences or circumstances be they ever so annoying; or in any way to approve it; for it is a terrible enemy to gentle peace and happiness. Neither power, place nor condition fortify the soul against the upheavals of the lower animal nature; the superior faculties in man, divinely

inspired, must dominate and overcome in every state and stage of his existence, otherwise there is no salvation. The great and the wise; artists, poets and even musicians whose souls it would seem must live in the realm of ceaseless harmony have given themselves up to these abnormal feelings, and many becoming victims to their deadly discharges have fallen to rise no more.

It is dreadful to contemplate but it is true that on the throne and in high places it has burned like the fiercest fire, and found the most fuel. It has opened many a gloomy pit with its murderous hand when in a moment of frenzied passion thousands have been condemned to die, often guiltless and without trial.

It is the despoiler of home loves, the destroyer of friendships, and is often a fatal injury to the health of those who yield to its influence.

Whoever finds ill temper among his spiritual foes, should seek earnestly and sincerely to be filled with the power of God's love, which is the germ of moral excellence; the fullness and completeness of all the excellence of God, and is able to help us to rise above the imperfections to which we are all more or less subject. Our greatest heroic aim should be to control and conquer, not nations and tribes and persons, but ourselves. Said the ancient Dhammapoda, "If one man conquer in battle a thousand times a thousand men, and if another conquer himself; he is the greatest conqueror." Conquer thyself! till thou hast done that, thou art a slave in bondage more than that realized under unjust despotic law.

It is wise to be moderate. "Moderation is the silken string running through the pearl chain of all virtues." It is virtuous to be forgiving, "Never does a human soul appear so strong as when it foregoes revenge and dares to forgive an injury." It is Christian to be patient. "How poor are they who have not patience," who hath it not is out of possession of his soul. All the words of Jesus teach self-denial, and the lives of all good men and women testify to the virtue of an humble spirit and a well governed mind.

Mt. Lebanon, N. Y.

ENVY.

By Julia M. Lincoln.

AMONG the many vices inherent in the human heart, there is none perhaps, which yields more unhappiness, unrest and dissatisfaction than envy. Like a rank weed, which springs up and destroys the growth of valuable plants, so is this evil, if left to become deeply rooted in the heart; it saps the life of those noble virtues that should adorn the Christian character.

Envy is an outgrowth of selfishness, and springs from the love destroying elements of pride, deceit and covetousness. Where one of these evils

exist the rest are close by, cramping the mind and blinding the perceptions of the soul to such an extent, that it observes the good and true in others, only to repine, and sorrows at their prosperity and success.

One wisely said, "Base envy withers at another's joy, and hates the excellence it cannot reach." What a true expression this is of the condition of a selfish, envious heart.

The proud and arrogant man sees another who possesses a stronger intellect, greater abilities in art, science and literature, or is the owner of larger wealth, or who has more advantages in many ways than himself, the fires of envy are kindled, and burn with an almost quenchless flame, consuming divine qualities of love and generosity that belong to a brotherhood of peace and good-will.

All have not equal capacities; all could not reach the perfection of the skilled architect, sculptor, artist or musician, yet each one fills a niche in the structure of life; each one is important in the duties that he should fulfill; therefore we should be content with the small gift that is ours, nor let the arrows of envy wound the hearts of those who do better and greater things than we are capable of doing.

We have but to read history, to know that this loathsome evil has, in ages gone by, ruled the hearts of mankind, and caused largely the strife, dissension and confusion among them. Ruler against ruler, and nation against nation, have been impelled by this inward foe to war with one another, causing desolation and destruction where beauty and abundance once reigned. Are not these lessons applicable to the present time? Was it not envy that prompted Joseph's brethren to cast him into a pit in the wilderness, and then sell him to the Egyptians, that they might see no more of him? It was the same evil motive that controlled the hearts of the Jews and stirred them to hatred against Jesus because of his goodness and humility, and envy that was consummated in his crucifixion.

Many promulgators of the truth, philosophers and scientists have been condemned to torture and death, by those who were actuated by this vice. The generous, noble, unselfish heart untainted by envy and its accompanying evils, is ever rejoicing in the attainments and excellencies of others, is happier when a friend wins than when he fails, and is always content with his position though humble.

That spiritual man Prof. Henry Drummond, once wrote: "Only one thing, truly, need the Christian envy,—the large, rich, generous soul which envieth not." One seeking to build up rather than pull down the good character of others, for the spirit that undermines, is the most treacherous form of this despicable evil. How much better and happier mortals would be, if they would work by the rule of love which "envieth not," which thinketh no evil, and lives and toils for the good of all.

Mt. Lebanon, N. Y.

BE NOT DECEIVED.

IT is highly necessary for every one who wishes to accomplish any kind of work, either mental or fysical, to be thuroly assured that they hav not been deceivd by false representations or by the following of a shad-ow to their own ruin.

When the Apostl Peter admonisht his brethren to "be ready always to giv an answer to every man that asketh a reason of the hope that is in you," he evidently was quite wel assured of their ability to meet the demand. That he had no hesitancy in giving this advice is evident from his own testimony. "Blessed be God who hath begotten us unto a lively hope, to an inheritance incorruptibl and that fadeth not away." Such an assurance was no matter of guess work, but wel understood.

Very few bodies of pepl would be likely to form themselves into societies without being certain to sum extent that the combination would prove to be advantageous to the individual as wel as to the body as a whole. In the acceptance of these religious dogmas, with the vared theological views that ar to form the basis of this new commonwelth or society, a careful analysis is made of sum Scripture texts, which no dout, appear reasonabl as wel as Scriptural, and upon which they must act in order to obtain the anticipated results.

That there ar a large number of religious sects, is very natural, as there ar a large number of pepl from whom to form these religious bodies. If the forms and ceremonies, or the general belief of one party ar especially singular or even peculiar, it is no argument against them, and the next in order may stand in a corresponding position so soon as they becum actors, and the first party becum the ones to criticize.

The Apostl was not slow to lern this fact, when he went among either the Jews or the Greeks. Their religious belief was old and the Christian order became to the Jews a sad stumbling block, which belief they would not accept. God had calld them his sons and for hundreds of years had manifested himself to them, and it was not strange that they should stumbl on the appearance of the Galilean whose very simplicity of dress and preaching they were ready to condemn.

When the intellectual and worldly-wise Greeks were confronted by the Christians, they at once turnd as from a system of foolishness and gave an off hand dismissal to the whole affair. By the mass of mankind the utterance of disbelief or condemnation may be an easy matter as it requires neither education nor even common sense, and the setting aside of

one party by another, adds no beneficial quality to the self-constituted judges, and has no force to harm those who are accused.

There are men in the world who are called the one idea men. Their church is the only church, and without its pale is everlasting death. Their God is the only true God, and they worship him on the murderous field of battle; in the accumulation of mammon for individual selfishness and in the mazes of sensuality. They have accepted a passage of Scripture which confirms them that it has redeeming features. Any light thrown upon this passage except from their own tallow candle, is at once severely ignored.

Fortunately the privileges of a free country are open to all and we are at liberty to accept or reject any plan that may be presented to us. In our own case we think we are consistent followers of our accepted guide, the Lord, Jesus Christ. His mission was in the interest of a spiritual relation, and his disciples were to deny themselves of all ungodliness and every worldly lust. All the selfish relations of the worldly order were held in their legitimate place, while the example and the testimony of Jesus and his disciples carried them into a higher sphere and into a spiritual element.

It is a pseudo Christianity that has through sophistry and selfishness most thoroughly amalgamated the gospel truth with pagan philosophy, and sown it broadcast through the world.

Religious communism has its active, life principle in the advent of the carpenter's son, the man of Galilee, the divine Teacher, the son of God. Direct from him we have this remark, "The son of man hath not where to lay his head." He had no selfish home and no private interest in any property, and yet no one for a moment would suppose that he was deprived of his food, or a suitable place for rest at night.

Jesus and the twelve disciples formed the first Christian community in which their lives and all that they possessed was consecrated to God. The mine and thine system of selfishness has arisen at a later date, and largely obscured the light and truth of the testimony of Jesus.

Peter's declaration that was evidently spoken under the full responsibility of the cross of Christ opens to us the order which had been established for the evangelizing work,—“Behold, we have forsaken all to follow thee.” It was not a special matter of faith, but an active work; not a fractional surrender of a few things, but it was to forsake all. Peter was a married man, and the narrator is so explicit as to state that Peter's wife's mother was sick, and this relation warrants the Christian in saying that the Apostles were married men, and that it was a feature of the

Christian church. However, Peter's inventory of earthly treasures may possibly have been as follows;—A faithful, loving wife; A comfortable house by the sea shore; Two well furnished boats on the sea of Galilee; some excellent fishing nets and a good stock of provisions.

Now the question arises,—Did Peter mean what he said or was he tinctured with the spirit of Ananias? Matthew tells us that Peter left his nets to follow Jesus, and that would imply that he also left his boats; but Peter more to the point, has said, "Behold, we have forsaken all. What does Peter's inventory of all that he possess include? That he forsook the whole is agreeable to his statement.

Jesus had at an earlier date informed his disciples that if they would follow him in the regeneration, they must forsake all the relations of the old Adamic order and count only those as Brethren and Sisters who gave their lives "to do the will of God," and Paul emphasizes this by adding, "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."

It must be a very unobservant mind that can project a statement so at variance with fact as the following;—"The Shakers can find no authority for their system of Community life." Henry Ward Beecher once remarked, that a person would see things corresponding to the color of his glasses, and certainly such glasses must be very defective when everything becomes so sadly distorted as to confuse all history, all Biblical authority and all common sense.

As witnesses for the truth it will be well for us as Believers, to live in such a manner that every one may "show the same diligence to the full assurance of hope unto the Lord."

H. C. Blinn.

☞ We are without a page of music this month, as it has not reached us in season for insertion.

WHEN the dews of inspiration fall upon the heart, the lips can no more refrain from speaking beautiful words, than can the flower refuse to send up incense after the refreshing of a summer shower. *L. Staples.*

LOVE is a flower of rainbow hue,
Nurtured by heavenly light and air;
And trust is but the deathless dew,
Keeping its leaves forever fair. *M. M. F.*

THE MANIFESTO.

AUGUST, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. CO., N. H.

TERMS.

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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.

	Thermometer.	Rain.
1894.	68.9	1.4 in.
1895.	70.53	5.5 in.
Highest Temp. during this mo.	90	above 0
Lowest " " "	"	48 " "
Number of rainy days	"	10
" " clear " "	"	12
" " cloudy " "	"	8

C. G. Reed.

July, 1892.

"WHILE the earth remaineth seed-time and harvest, cold and heat, summer and winter, day and night shall not cease."

This promise given so long ago, still remains fulfilled in the beautiful variety of our temperate zone, for which we are ever grateful.

The strawberry season with its abundant and delicious harvest has passed too quickly; but the heavily laden currant bushes, the clusters of ripening raspberries

and well grown blackberries and dew-berries, show the regular progression of summer. Cherries are plentiful and of such a variety that the season lasts about six weeks.

It is said "He who plants a tree plants a hope." This being so we can readily see the hopes which have actuated the inmates of our home to provide so bountifully for their posterity; these hopes never wane, for we were delighted in walking about in the fruit orchards to find no vacant places. Noticing in particular so many young and thrifty peach trees, we learned that Br. James Glass had set out one hundred and twenty from pits planted last Autumn.

Our district school closed the 21st of June, and showed a record of thirty-two weeks divided into three terms, during the school year. This with our opportunities for an industrial education gives us who are young, advantages for which we are deeply grateful.

On the 20th of June a company of twenty,—including horses and carriages—enjoyed a pleasant day at Lake Queechey. Selecting one of the longest days with "not a ripple on the wave nor a cloud in the sky" it was a full day of pleasure. Previous to starting we prepared the ingredients for our ice cream and on arriving at the lake we found that the motion of the carriage during a three mile's drive was just sufficient to produce our coveted delicacy without further trouble. Taking a pleasant ride with an ice-cream freezer is quite an improvement on the usual turning of the crank.

We are much pleased with the addition to our family of Sister Sarah Neale from Watervliet, N. Y., who is appreciated for her own intrinsic worth; she is also interested to fill the vacancies left by our Florida pioneers.

Daisy Wells.

North Family.

July, 1895.

Nor at all from a lack of interest in our monthly, were our Home Notes for its

last issue withheld; but with regret we found that we were too late.

At this writing we are in the fullness of cherry harvest. Brethren and boys are busy gathering the fruit, while Sisters are preparing the same for the Pittsfield market and for home.

The rains are proving beneficial to fruit and vegetables and with a combination of sunshine, faithful, untiring toil with hoe and cultivator, the husbandman may look forward to bountiful crops.

A few weeks ago we were more than pleased to meet beloved Eldresses, Joanna Kaime and Eliza Stratton, from Canterbury, N. H.

We have also held short, but sweet converse with other dear Sisters from New Hampshire.

On the 21st ult. a company of Sisters left home to enjoy the hospitality of gospel kindred at Enfield and Canterbury, N. H. They returned on the 5th inst. greatly benefited, and laden with messages of enduring love and friendship, that they bore from souls who are rich in spiritual growth and life, to which our hearts earnestly responded. On the 26th ult. another company of four Sisters left us for a short but profitable stay with friends at Watervliet, N. Y. From them we learn that there is a growing interest among young people at that place, in the maintenance of gospel life and principles.

Public services have been open for several weeks. Although there seems to be a spiritual dearth, inside as well as outside of our Order, yet we feel assured that the spirit is working among us to awaken and redeem; there is a silent, but powerful concentration of forces, a baptism that will soon come down upon us and prepare us for the great work of the coming time.

We must live in the spirit if we would be fruitful in righteousness, and keep our hearts ever open to receive that divine inspiration, which always comes to those who are aspiring for higher and better conditions of life. We have bright hopes for the future, and are working patiently and fearlessly in the cause of virgin puri-

ty, not for the few, but for the many whom the spirit will in due time prepare for the great work of salvation which is, indeed, the hope of the race.

Julia M. Lincoln.

Shakers, N. Y.

North Family.

July, 1895.

THERE is no division of labor that seems to give the pleasure and satisfaction of being able to enjoy its productions fresh as they are gathered, like that of the agriculturist and horticulturist, although at present the economic conditions of human society are making him bear proportionately more than a just share of the burdens of life; However we are "looking up through the clouds to the sunlight of heaven, and will continue thus, believing that out of the confused and trying conditions of the present will come a time that will permanently gladden the spirits of those who are honestly laboring to evolve better conditions.

As we write we hear the booming of cannon from the different towns around us in their celebration of the glorious Fourth, giving thanks for the great liberty they are enjoying. (?)

At present we are having fresh vegetables from the garden. It makes us forget the labor necessary for their production, when we witness the pleasure of those who share these benefits, and as the natural is but the material reflection of the spiritual and eternal; so when that labor and anxiety needed to develop the fruits of the spirit has passed into the realm of forgetfulness, nothing but the joy and satisfaction in their possession will remain.

By legislative enactment our town has been divided and the old and historic name of Watervliet has been changed to Colonie.

During the last week of June we enjoyed a visit from Sisters Catherine Allen, Agnes Lee, Sarah F. Bodine, May Ruhhausen of the North family, Mt. Lebanon. They brought with them that precious treasure appreciated by every one who is

seeking the higher life; garnering the fruits of the spirit through obedience to the teachings of the divine life.

On the 11th inst. Sisters Isabell White and Louie Bussell from our North family at this place left home for a visit to Mt. Lebanon.

We feel like exclaiming, "O how swiftly time is passing!" and may it be improved to our spiritual benefit! It seems but yesterday when the gladsome sound of "Happy New Year" was ringing far and near, and we have already passed the meridian of the year. We hope it has brought pure enjoyment and solid comfort to every faithful Zion traveler and may the protecting care of the Divine Fatherhood and Motherhood rest upon all faithful ones who are laboring to uplift humanity from those conditions that deprave, into the presence and light of the truth, is the humble prayer of your brother in the cause.

Hamilton DeGraaf.

Harvard, Mass.

July, 1895.

WHEN the mind is filled with good and pure thoughts, and the hands with pleasant work, time flies so unconsciously that we do not realize its flight till it is past. We live in a busy world, but whether good or bad depends on how we make it. Good lives show that we have found the happy side of this world, and speak the loudest in favor of a Christian life.

We have been abundantly blessed with rain, and now if kind Nature will give us two or three weeks of sunshine we shall be doubly grateful.

We had a good fulfillment of the promised seed-time; have had green peas, and other vegetables since the 20th of June. The drought injured our potatoes so they are unusually late this season. Now harvest time is at hand; our hay crop is better than we anticipated, though not equal to that of last year.

We have not as large a crop of herbs as usual owing to the failure of the seed to

germinate. We are raising no fruit at present.

We ever strive to keep our hearts attuned with gratitude and prayer, and in obedience to the commands of the apostle John. be like little children in loving one another.

Marcus M. Bullard

Enfield, N. H.

July, 1895.

WE can but echo the sentiments expressed in Sister Catherine Allen's offering to the June No. of THE MANIFESTO.

Surely, all the years we have given to a life of self-denial must have had a tendency to enrich our minds with a goodly development of solidity and intelligence of a Christ-like type, and it is our duty to utilize these powers for the best good of humanity.

It would seem to be a senseless assertion to declare that certain cherished ideas were absolute and unchangeable, for nothing is so except truth, substantiated by personal experience and the evolutions of nature.

Turning the reflector of memory backward, we see that by the removal of old conventionalities and useless ceremonies, there has been wrought out larger human qualities that enrich and brighten Christian life. In every progressive movement are experiences both bitter and sweet, teaching lessons of truth which blossom into deeds of righteousness inasmuch as the aim is to benefit mankind.

We are pleased to add to the record of our Society history, the pleasant visit we have enjoyed with Sisters Maria Blow, Jane Cutler, Cecelia DeVere, and Lydia Staples, also Brother Ezra Stewart, representatives from the North family of Mt. Lebanon. Such events give a flood of thought that bring friends near, and convince us that the company of the pure in heart constitute the joys of Heaven. We would that there were more of such pages of remembrance.

Harvesting of hay in full operation, and proves to be of excellent quality. Elder William Wilson who is interested in bee culture, has been successful in enlarging his colony from three to nine hives. We hope they may increase an hundred fold as we regard honey profitable as food and merchandise.

With renewed love for all, we hope an impetus will stir Zion to new movements to spread her God-revealed truths, while those who have taken hold of the plough of progression, press nobly on not looking back to view the stones of impediment unearthed in their onward march for justice and truth.

George H. Baxter.

Shaker Station, Ct.

June, 1895.

THE Apostle says, "Let the peace of God rule in your hearts, and be ye thankful." True peace within is gained by denying self. Thousands are seeking for peace which they never find, in worldly pleasure. If we follow Christ we shall be partakers of his peace which he gives unto those who walk in his footsteps. The command is to let peace rule in our hearts; therefore we should not despair as though it were unattainable. Peace reigns with the virtuous and true. "Come ye out from among them and be separate," applies to those who are true and faithful, with peculiar force.

THE MANIFESTO is a messenger of good things in our home, it seems to make life brighter and happier.

"Each one should have a grand ideal, and seek to attain it. We may waste all our life waiting for the opportunity which may never come; but since little things are always claiming our attention, let us do them, from a great motive,—human good."

"The first newspaper advertisement appeared in 1652.

* * * * *

More poultry keepers make one dollar of profit on each hen than double that amount. It requires experience to produce great results. Better begin it small; go it slow; not expect much with little. Rather the reverse. Sick or ailing hens may be fed on scalded milk and boiled rice.

Daniel Orcutt.

South Family.

July, 1895.

How lovely all nature is at the present time. July is beaming with splendor in every point of view, inviting to an enjoyment that bespeaks the spirit of worship and gratitude that our land is the land of freedom of thought, and of religious liberty.

The Fourth is past with its noisy demonstrations. Here at the South family we enjoyed a pleasant picnic on our own grounds; tables beneath tents well filled with good things. About twenty partook of the refreshments, and expressions of mirth and pleasure ruled. The young people passed the time with games, etc., but the rain came a little too soon and we were driven to the house for shelter.

Haying has commenced, but the weather has been unfavorable the past few days. Fruit trees are looking well and good crops of peaches and pears are expected. Apples will be better than was feared after the three severe frosts in May. Corn and potatoes are in good growing conditions and look exceedingly well. Tomatoes are of better growth this season than at any previous year. Our thanks shall be given to Him "from whom all blessings flow," for the continued bounties that we daily share.

We recently enjoyed a delightful visit with some gospel friends from Canaan, and received strength and blessing. Associations of this character are always fraught with good to the recipients. The present is the time to accept the blessing which we need.

Maria Wilham.

Sabbathday Lake, Me.

July, 1895.

THE historic day of which we promised to tell you in the last MANIFESTO, is now of the past: The Dedication of the Maine State Building, and the Centennial of the Rickers in Poland.

As the preparations were not completed, the event was postponed until Monday, July 1st. It was a perfect day, so much so that it seemed to have been made for the occasion. Some of our people were present as we received a kind invitation.

The principal speakers were our two State Senators, Hale and Frye. In the course of his speech Sen. Hale apostrophized the building and said to it: "Stay right where you are and thank the Lord that you are out of Chicago. You ought to feel like a man who has just emerged from an election riot in the lower streets of New York City and has launched himself into the placidity of a Shaker meeting here in the state of Maine."

All the buildings were decked with red, white and blue bunting; flags floated in the breeze while the band played the national airs at intervals.

The time occupied by the speeches was two hours. The guests were then served with a sumptuous, free dinner, the menu for which cost the proprietors \$87.00.

We fared with the rest and also made good sales.

The half of home interests and blessings can not be told, but the links of love and gospel friendship forged in our little eastern Society, help to strengthen and lengthen the chain of our union which encompasses all our Zion homes.

Ada S. Cummings.

Union Village, O.

June, 1895.

MAY came in hot and dry, and continued much the same throughout the month, affording little encouragement to the gardener. Asparagus and rhubarb afforded but scant supplies to our table. June has

done better, copious showers bringing forward vegetation finely. Peas, asparagus and new potatoes, have appeared during the past week upon our well supplied table. Berries, and later a fair crop of cherries have added their crimson beauty and luscious juices to the feast. Corn is growing finely; wheat is almost ready for the reaper, and our crop of barley is already cut and thrashed.

Situated as Union Village is, in one of the richest if not the richest valley in the world, it seems almost superfluous to say we have an abundance of the fruits of the earth.

"Our peace is like a river, and our fountain of blessing full and running over;" individual happiness however depends upon the degree of health, wisdom and consecration of the individual.

If I had taken as much pains in writing my last home notes as in this, the type would not have made me say, "snug days and wintry ways," instead of "sunny days and windy ways," as the manuscript was intended to read. But "the most unkindest cut of all," is the "forceful dreams," whatever they are; even the critics declare they can not imagine. But "fearful dreams" anybody can understand, having had them when living a sinful life; but a "forceful dream" is surely a new invention.

Watson Andrews.

Sanitary.**FOOD.**

THERE is in the May number of the Phrenological Journal an article by J. G. Stair, M. D. on "Manufactured Foods" that is well worthy a careful perusal.

While the health of an individual depends so largely upon the food that is eaten from day to day, it becomes not only necessary but also an imperative duty to exercise a great deal of care, in the selection of those articles of diet, that are obtained for the general nutrition of the system.

Food in its natural state may generally be determined so clearly that the fear of injury may be quite slight, but that which has been manipulated by a manufacturer may not be so easily determined.

"Careful investigation by the Department of Agriculture has shown that most of the canned goods in the market contain salicylic acid and sulphites as preservative materials, and that these substances decidedly lessen the digestibility and wholesomeness of these articles of diet. All goods canned in tin are found to contain traces of lead, which is of course a poison to the human system."

The Dr. says, "There is no dependence to be put in any food product which cannot be examined and tested without a chemical, and daily with one's own eyes."

To live and learn seems to be quite essential at the present time, and to learn speedily seems to be equally necessary especially if we expect to keep pace with the microbe family. "A microbist, has found that very pretty ice, transparent and seemingly clean, may contain more than seven times the amount of organic matter which is safe for drinking purposes, and even half a million microbes to the teaspoonful. Ice is a great luxury, even a necessity for this season, but since we can seldom know its source or purity (or rather impurity) the better way is to avoid letting it melt in or come in direct contact with our beverages."—*Dr. Foote's Health Monthly*.

Good medical authority says that oatmeal is one of the best of foods.

"There is an inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the bright sunshine and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, 'Blessed are the joy makers.'"

The fruit diet curbs ostentation and luxury, and makes it possible for rich and

poor to feed more alike. As such pure foods come into vogue, the passions will be better controlled and cruelty and war will become sooner impossible. As we cease to be carnivorous, we shall "let the tiger die" within us. Then sensuality will be kept in check, crimes of violence will greatly diminish, while disease will be largely prevented.—*W. S. Manning in The Temple of Health*.

GOOD MANNERS.

By Frank Theobald.

As a Christian society, professing to follow Jesus the Christ, it should be our aim to cultivate those attributes to morals and good manners, that marked his character, and which always denote the noble man or woman.

True courtesy should not be used by us merely as a surface-wash to be put on when entertaining special friends, but it should be universally given; as the manners of persons are the criterion by which the moral and religious life may often be judged.

"As the twig is bent, the tree inclines,"—So it is with the human mind, if in early life, children are taught to respect virtue wherever found, and above all to respect themselves, they will be quite sure to develop an amiable obliging character. It is sometimes remarked that, "Good manners should be the religion of childhood." This is very true, but mature years do not justify the forgetting of those simple kind courtesies which so enrich life and beautify the Christian man or woman.

A violation of the law of kindness at any age is subject to the law of condemnation. Good breeding should characterize our daily lives.

I think the American Nation lives too fast, hence the social part of their lives, is lost sight of in the hurry and worry to accumulate those treasures which perish with the using. Press of business, or want of proper time is but a poor excuse for self-cultivation.

Passing along life's journey, I have ob-

served that virtue surely pays, and that the willing kindness rendered as opportunities offer, are as threads woven into the fabric of our lives, and as we enter into that rest which is promised to the faithful, I have no doubt our satisfaction will be just in proportion as we have followed Christ in scattering the seeds of truth, justice and true courtesy.

Enfield, N. H.

EXCHANGES.

THE "COLLEGE INDEX" is published monthly by the Student's Publishing Association of Kalamazoo, Mich.

"THE DIOCESE OF ALBANY" is edited by Rev. J. N. Marion of Johnston, N. Y. It is published in the interest of the Episcopal church and the Rt. Rev. William Crowell Doane is the present Bishop.

"HUMAN NATURE" is published in San Francisco, Cal. and edited by Prof. Allen Haddock. It is devoted to Phrenology, Physiognomy, Health, Medical and Social Reform.

"THE PARISH RECORD" is published in Nashville, Tenn. in the interest of the church of the Advent.

"THE GOSPEL MESSENGER" is published in Syracuse, N. Y. in the interest of the Diocese of Central New York.

"THE MENTAL WORLD" is a beautiful paper of 16 pages. It is Edited and Published by A. M. Prentice of Chicago, Ill. Its advent into the world very pleasantly reminds us that "Advanced Thought, Scientific Achievements, Spiritualism and Psychical Research" demand more attention by those who are interested in the wonderful presentations which are fast coming before the world.

[Contributed by Nancy Dowe.]

STRENGTH FOR TO-DAY.

STRENGTH for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day

With its measure of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for to-day; what a precious boon
For earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day, that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed by bitter tears
In their search for light may fail not.

Strength for to-day on the down-hill track
For the travelers nearing the valley,
That up, far up on the other side,
Ere long they may rally.

Strength for to-day, that our precious youth
May happily shun temptation, [sun
And build from the rise to the set of the
On a strong and sure foundation.

Strength for to-day in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow:
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.
—Selected.

"If you would make yourself unhappy it is one of the easiest things in the world to bring about. The art of being miserable, though an art not taught in our schools, is not one without method, and may be pursued until the person following it has fully acquired it. As a first step in the art, start forth in the world with the single, unbending purpose to live for self and for self alone. This rule is important, and rightly put into action, makes it more easy to follow out the later provisions. With this thought in mind, always seek the best of everything for self.

Make it a rule to occupy the easiest chair in the sitting-room, and failing to secure it, keep thinking how uncomfortable are all other chairs in which you are compelled to sit. If there is an errand or any other

er trifling duty to discharge, be sure to put it on others; or if necessity demands that you yourself do it, grumble during the whole time occupied with it at the indolence of everybody else. At table, if there is some dainty tidbit of insufficient quantity for all to partake, strenuously endeavor to secure this, and feel miserable if you are so unfortunate as to fail.

Seeing a friend with finer clothing than you possess, think how much you should like to dress as finely, if not just a little bit better. In the every-day affairs of life, if another possess a grander home and has more money to spend than yourself, keep constantly wishing you were in his place, brood over it and let discontent and covetousness rule in mind and spirit.

By doing all this, you will be in a fair way to be continually unhappy and what is more you will make many other people unhappy."—*Selected.*

[Contributed by Eldress Harriet Goodwin.]

MOTHER ANN.

By Charles Elwood Foster.

This name was given to a rocky profile at the end of Eastern Point, Mass.

"O MOTHER ANN." Above the sea!
With ferns and asters at thy feet!
Hast thou not e'en a nod for me,
Nor smile, thy summer friend to greet?

Why seeks thy face the rising sun?
Spyest hope there for a better day?
Or future conquests, to be won
When yonder clouds have passed away?

No answer comes:—calm, cruel, cold,
Her eyes the skies forever scan;
Earth's secrets surely she must hold
While silent watch keeps "Mother Ann."

Unmindful of the breaker's roar,
Or storm winds play with scattered spray;
On rugged, lonely Eastern shore
She's eastward looking night and day.

—*Boston Journal.*

Whoso keepeth his mouth and tongue,
keepeth his soul from trouble.

THE EASY ROAD.

By the road of "By-and-By"

Stretching on forever,
One who travels comes at last
To the house of "Never!"

Very tall, and very high,
Iron barred securely,
Those who enter find themselves
Guarded very surely!

"By-and-By" 's an easy road;
Through soft fields and mosses,
No high hills, no sandy soil,
Anywhere it crosses
If hard places come between,
Round them it goes winding,
Very slowly leading on,
Smoothest travel finding!

Looking on ahead, one sees
But a soft mist showing,
While on either side the scene
Ever fair is growing.
But there comes an end, some day,
Where one sees forever,
Dark and grim the iron gates
Of the house of "Never!"—*Selected.*

GAINING GROUND.

By Catherine Allen.

WE had read with great interest the account of the revival of the Woman's Suffrage Association, and our hearts went out in sympathy and blessing to all workers in the Cause, therefore it was a pleasing and interesting occurrence when at our doors appeared a modest and intelligent young woman bearing a book for petitions, in which she solicited the names of all who were interested in the movement, and of suitable age to register in favor of Woman's Suffrage.

She had been commissioned to this work by the Rev. Theodore Harris, Pastor of the Congregational Church of New Lebanon, who in visiting our homes became much interested in our religious views and practical reforms, especially in vegetarianism to which he became a convert, and very deeply was he impressed with our system of social and industrial economy, based

upon the recognition of the equality of the sexes, and resulting in the practical solution of many of the knotty problems of the day. He therefore rightly believed that although our Societies would on no account give votes for, or become connected with any political party, we would gladly avail ourselves of the Right of Petition in giving support to any cause for the furtherance of liberty, justice and truth. Therefore, although it was the busy season of house cleaning and seed sowing, appreciating the worth in possession among ourselves as an Order of that which this movement would eventually secure for humanity at large, both Brethren and Sisters gladly enrolled their names among the petitioners, believing that when attained, Woman's Suffrage will be a prime factor in securing her freedom from all man made restrictions, giving her an equal voice with him concerning all the laws by which she is governed.

Every true and intelligent woman will give her strength in this direction as a means to an end—that end the uplifting not only of woman, but of man. Together they have been degraded, together they must rise. Of little moment is civil liberty compared to that love of chastity which inheres in the nature of every true woman. To those who realize the debasement and thralldom to sensual passions to which man and woman alike are bound, no boon will be so highly prized as that which will be granted to woman through correct civil laws; rights of her being, body and soul! Thus will she be freed from that galling slavery which more than anything else retards the progress of the race.

When the ballot is hers, woman will be swift to legislate to the effect that man shall be obliged to conform to the same moral standard as herself. Purification of the social life of the sexes is of the greatest importance for two reason: first, that their present corrupt state is the primal cause of all sin and misery, for thus the very fountains of existence are poisoned, entailing diseased conditions of body and mind upon future generations. Sec-

ond, that in this perversion lies not only the cause of every other evil—by the creation of false appetites and unjust systems in other departments of life, but the dissipation of those vital forces which give energy, strength of will, and the power of self-denial, without which no reform can be accomplished in the individual or the community. As a matter of science and physiology it is well understood that by the conservation of these life forces, those higher faculties of mind and soul are developed through which the divine spirit of truth can operate for the redemption of the race.

Mt. Lebanon, N. Y.

ACROSTIC FROM PROVERBS.

By Flora Appleton.

In all thy ways acknowledge Him and He shall direct thy paths.—iii., 6.

Whoso loveth instruction loveth knowledge.—xii., 1.

In the house of the righteous is much treasure.—xv., 6.

Love not sleep lest thou come to poverty.—xx., 13. [17.]

Let not thine heart envy sinners.—xxiii.,

Better is a little with righteousness than great revenues without right.—xvi., 8.

Even a child is known by his doings, whether his work be pure and whether it be right.—xx., 11.

The fear of the Lord is the instruction of wisdom and before honor is humility.—xv., 33.

Remove far from me vanity and lies.—xxx., 8.

Understanding is a well-spring of life unto him that hath it.—xvi., 22.

Enter not into the path of the wicked and go not in the way of evil men.—iv., 14.

Engfeld, N. H.

To forgive and treat kindly our enemies is their best reproof, and how calmly can the conscience rest that forgives or rescues a fallen brother or sister.

Books & Papers.

In the July number of "THE JOURNAL OF HYGIEO-THERAPY" is found a very interesting article on The Physiological and Scientific Basis of Religion by T. V. Gifford, M. D. Every influence that can assist in the unfolding of the mind of man in regard to a better moral or physical life is a friend to humanity.

Other articles are to be found in the same number, that are of great value to the thoughtful reader. Dr. T. V. Gifford & Co.

Kokomo, Ind.

"O, will he paint me the way I want,
As bonny as a girlie,
Or will he paint me an ugly tyke,
And be d—d to Mr. Nerli!
But still and on and which ever it is,
He is a canty Kerlie.
The Lord protect the back and neck
Of honest Mr. Nerli."

This, one of the last verses ever written by Robert Louis Stevenson, is in reference to the portrait of himself, which is given to the public with his verse for the first time in the July COSMOPOLITAN. The lines might have come from the pen of Burns, and are inimitable in their way. The portrait was declared by Stevenson himself to be the best ever painted of him. In this same number of THE COSMOPOLITAN Rudyard Kipling tells an Indian story, to which Remington adds charming illustrations; Mrs. Burton Harrison makes a serious study of New York society in "The Myth of the Four Hundred," and Kate Douglas Wiggin contributes a story of one of the most delightful of Welsh retreats. THE COSMOPOLITAN was with this number reduced to ten cents per copy, and as a consequence, notwithstanding its large edition, it was "out of print" on the third day of publication.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for July is a beautiful number. All will want it. It contains an interesting phrenograph of Walter Damrosch by Edgar C. Beall, M. D. including several portraits of this remarkable musician. The benefits of phrenology to the preacher by Rev. N. F. Douglas, Chinese Cruelty by Arthur H. Lee.

Then follows a welcome sketch of Phrenological Biography by Mrs. C. F. Wells which brings to our notice, our universal friend Rev. Geo. S. Weaver.

Where are we, by H. S. Drayton, M. D. A study in conceit by the Editor. Everybody will be pleased with Precious Treasures by Prof. Sizer, with its beautiful, true to life and instructive illustrations. The Science of Health bristles with information on subjects near to the public mind. In short, hasten to procure a copy and enjoy the excellent reading with us.

Fowler and Wells Co. 27 East 21st St. New York City.

FRANK LESLIE'S POPULAR MONTHLY for August is a brilliant midsummer number. It is a beautifully and elaborately illustrated work of some 130 large, quarto pages. The extended Index includes not less than thirty-four interesting articles and on such a varied list of subjects that every one, young or old, will be amply compensated for obtaining the number. Even those who do not care to read all that is published, will find a fund of information and a great deal of pleasure in studying the beautiful illustrations.

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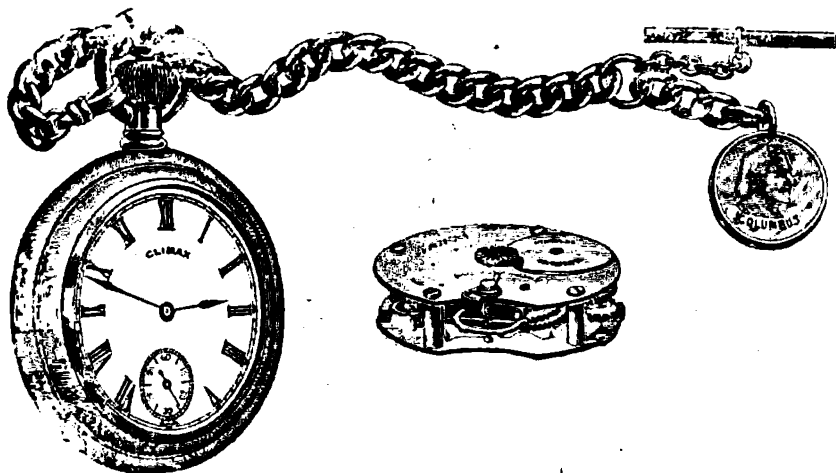
"There is a time to laugh," says the wise man, and in the "Diary of the Rev. Solomon Spittler" in No. 13 of H. L. Hastings' *Anti-Tobacco Crusader*, which has just come to our table, we recognize and heartily welcome a new departure in dealing with the tobacco problem. We have had the heavy artillery. Call out now the reserve force—the light infantry of fun and ridicule. Statistics and scientific facts are all useful in their way—nay, indispensable, but often a good laugh does more to shake the foundations of an evil custom or a vicious habit. Every tobacco-using pastor should be presented with a copy of this book, that he may see his own portrait; and the tobacco-using deacon or Sunday School superintendent should not be forgotten. Send ten cents to H. L. Hastings, 47 Cornhill, Boston, Mass., for a copy. You will find it just the thing to circulate. On quantities, special terms will be given to tract distributors, churches, temperance and reform clubs and Sunday schools.

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SEPTEMBER.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXV.
—

"CAST THY BRAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

Ecc. XI: 1.

EAST CANTERBURY, N. H.

1895.

THE MANIFESTO

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The ordinary pot is sometimes hot to lift, as well as always heavy, and sometimes the liquor splashes. You can not tell exactly when it will start, for the tipping must vary with the quantity in the pot. Sometimes it is hard to avoid getting too much and "pouring over," sometimes it is hard to get enough. Is it not delightful to be delivered from all this? See "adv." on another page.

The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

Vol. XXV. SEPTEMBER, 1895. No. 9.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

VIRTUE, OUR STRONGHOLD.

By Martha J. Anderson.

“**B**RAVE conquerors, for so you are who war against your own affections, and the huge army of the world's desires.”—*Shakespeare.*

Is there conquest more glorious or hope more exulting than that which springs from consciousness of having triumphed over the weaknesses, infirmities and affections of the merely animal man and woman? Human nature in the ascendancy still pleads for inferior enjoyment, and keeps the soul under the bondage of sense on the plane of selfishness and illusion; the inspiration to climb is thwarted by the impulse that draws back to gross elements; and humanity vainly lift their hands in mute appeal for help, as they struggle to be free from the ancestral slough and slime of animalism.

In the progress of material things we seem to have reached the pinnacle of greatness; in intellectual development, art, science and literature, there has been wonderful achievements. These may glorify a nation in the eyes of the world, as they did Greece and Rome, but what of their prestige? They fell a prey to the corruption of vice, which insidiously wormed its way through their high state of civilization, until it fell like a building in decay.

When the moral sense slumbers, and mankind turn their greatest gifts to minister to selfish enjoyment, and their highest ideals are subverted to sensualism, then retrogression takes the place of progression, and the people perish for lack of wisdom and moral stamina. He who lives to serve the body, fails to derive the pleasure he seeks.

Hedonism is extolled in our time as it was in the days of Aristippus for, like the pleasure-loving Greeks, modern society, represented by an affluent aristocracy and plutocracy, welcomes all that panders to gross self-interest, nor cares to be schooled in virtue and heroic self-denial. Inordinate desire for that which stirs and stimulates the emotional centers of the being, yields

as a final harvest of seed-sowing to the carnal life, the fruit of sin, which is death to the spiritual nature. "For she that liveth in pleasure is dead while she liveth."

The whole tendency of our present high style of living is rapid development in passional desire. The constraint of conventionalism is not the restraint of absolute virtue; and it often occurs that the greatest moral lepers are the lionized leaders in social circles, because of claims to wealth, learning or high ancestral lineage. Behold how many wrecks of human lives, of blasted hopes, and sudden changes of fortune; and what a mockery of human happiness is presented in the sexual and marital relations of life!

The helots of Sparta were not under greater servitude physically, than is man spiritually when under the bondage of the flesh, whose insinuations disarm reason and transform love to lust; in its perversion many sink themselves below the brute creation.

The results of unrestricted sensualism are visible among all classes of society; "the sins of the fathers (and the errors of the mothers) are visited upon their children even unto the third and fourth generation." Erotic impulses are stamped upon the offspring of those who obey not the law of God written in their being; and how often parents fondly imagine that their children are innocent, when they are indulging in secret ruinous vices, destroying physical health and mental vigor. There is wisdom in well-timed advice and watchful care on the part of those assuming the responsibilities of parentage.

Who are filling to such an alarming extent our prisons, insane, idiotic and cataleptic asylums? mainly those in whose veins flows the virus of inherited or acquired pollution, which takes away the power of will and moral resistance. The pabulum and essence of life's accretive forces may be heaven directed for the strengthening of every virtue, or hell inflamed for the production of every vice. All sin and error have their beginnings in that mysterious tree of life whose branches ramify through all our nature, and whose sap flows through every fibre of our being; and while man is governed by the impulses that minister to his lower nature, he poisons the streams of existence and brings untold misery on future generations.

Many wrongs and discords in families, societies and nations are directly traceable to the influence of the untamed passions of human nature, resulting in brute force—"Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" "First pure, then peaceable," is the law of the spiritual life; hence there can be no harmonious action among human beings, associated either for the administration of civil law and justice, for social benefit or for mutual helpfulness, unless morality is the basis of their operations; for self-ism is the root of the deadly upas tree that yields the baneful fruits of disintegration and disorganization.

"Neither the natural, the animal, nor the human can give hope to man; but when with weary and blood-stained feet he climbs up to the Divine, he begins to learn the story of life and the secret of power."

While humanity relegate love to the sensuous passion we shall have no higher estimate of its expression than that which flows through animal desire, physical magnetism, sex attraction and the manifestations of endearment and affection that essentially pertain to the expression of natural impulse; but are often repulsive and disgusting to those who feel and realize that thought exchange and divine soul touch, need no gushing or external demonstration of attachment or appreciation of relationship. We communicate what we possess, and carry with us the aura of our spiritual conditions and states, to bless or to blight those who come in our atmosphere.

Living to express the highest and best that we are capable of attaining unto, brings the greatest degree of unalloyed pleasure. Love that is the result of the harmonious blending of mental and spiritual endowments, is expressed in ethical culture and co-operative labor on the high plane of universal interest and devotion, not alone to the offspring of earthly desire, but to all mankind. "All souls are mine saith the Lord." And the more God-like we become the broader will be the sphere of our affections, and the more extended the exercise of our capabilities in doing good.

Mt. Lebanon, N. Y.

SCENES AND MEMORIES.

By Oliver C. Hampton.

ON the first day of January of the year 1805 John Meacham, Benjamin S. Youngs and Issachar Bates set out on a journey to Kentucky and Ohio. They were members of the Shaker Church at New Lebanon, N. Y. Their object and mission was to visit the subjects of a very remarkable revival of religion then prevalent in Kentucky and several adjacent states. This revival had continued without abatement for about four years, and perhaps the history of the world is unable to produce a more wonderful spiritual awakening. The Brethren came out to ascertain whether these revivalists were ready to embrace the faith and doctrine of the Shakers. As the revival had spent much of its former force and many had already fallen back into the dreary formalities of religion; with little divine power, and none at all in comparison to what they had so lately experienced, they were to a great extent disappointed. A large number of them, among whom were several able divines, had already separated themselves from, and severed their connection with, the Presbyterian church and had banded themselves together in what they called a New-Light movement; a kind of "Go as you please" or as the spirit dictated policy and plan, without any visible leadership. They were still unsatisfied and many of them embraced the faith, doctrines and discipline promulgated by the Shaker missionaries.

A nucleus of these formed themselves into a kind of spiritual fraternity at Union Village, without any systematic arrangement or regular Church organization, but under the direction and spiritual care of those Shaker missionaries.

This condition lasted some years, the members of this embryotic Church living in their own private families as many as were married, and receiving many young and unmarried persons who, though not related, had embraced the faith. Malcolm Worley, Matthew Houston, John Dunlavy, Richard McNemar, David Spinning, Stephen Spinning, Jacob Holloway, Amos Valentine, and James Smith with their wives, and a vast number more of the revivalists and others embraced the doctrine and faith of the Shakers, so that in a few years the Church at Union Village numbered between six and seven hundred members.

Union Village, O.

ELDER JOHN LYON.

First Paper.

A few incidents in the early life of Elder John Lyon, confined particularly to his entrance into, and progress in the work of "Christ's Second Appearing" and to the various communications of divine light, thru supernatural agency, beginning at early childhood.

I WAS born October, 1780, in the town of Shrewsbury, County of Worcester and State of Mass. My parents received faith in the testimony of Christ's Second Appearing, and in March, 1785, they embraced the gospel of self-denial, having a family of four children, two boys and two girls. I was the second child and about four years and five months old.

Nothing very remarkable took place at this time, only that as I had been educated thus far in childish vanity, when this change came I felt it severely. As soon as my parents renounced the principles of the world they began to teach me the simple manners and language of Believers. Altho I was so young, yet when I was required to lay aside my sirs and misters, and use the simple yea and nay, it became very difficult to express it.

I must now refer to an experience I had about six months before my parents determined to obey their faith. In the latter part of the summer of 1784, a man by the name of Jonathan Wood called at my father's house, whom I afterward learned was a Believer, or what some people called, a Shaker, tho at that time there was no special difference of dress or of any outward appearance from people generally to attract my attention. Br. Jonathan asked my mother for a drink of water; to obtain this she went to the spring, and while she was gone an unaccountable impression filled my mind. Such love and affection toward the man came upon me as I never felt for any person, my parents not excepted.

My mother soon returned with the water and Jonathan seemed much refreshed. Conversation ensued in which my mother became uncommonly anxious and earnest, and a warm argument followed. I saw that it was with ease that the man would confound her in every objection which she brought forward, altho she had an extensive resource to the Scriptures, for support on her side. He made use of her weapons as well as of other Scriptures to corroborate the truth of his statement and to cast all her objections into the shade. This pleased my childish mind to see her so easily defeated, altho she was my own dear Mother.

From early date to the present time I have remembered, not only the Scripture texts which they used in their arguments, but have retained the feeling which was at that time impressed upon me. It has remained with me even through all my hours of temptation and trial. When anything has been brought forward either in my own mind or from any other source, against the testimony of Believers, I always accepted it as my privilege to defend it. Since I came to years of understanding it has been my impression, that at that time much good work was wrought in me by the Spirit, tho I was too young to know much about religion.

From 1785 to 1795 there was no circumstance worthy of note. I often felt peculiar spiritual impressions, of which I could have but very little understanding, and I also took great satisfaction in listening to the testimonies and meditating on the words, even if I did not fully understand them.

In June, 1795, being then in the fifteenth year of my age, I experienced a remarkable spirit manifestation which, I consider, was on account of the situation I was in, and the state of my mind at that time. It was soon after our families had joined the faith, and before order had been established, and but little protection offered for the young. Some were drawing back to perdition or returning to their former standing in the world.

I was now brought under very severe temptation, and shown the glowing pleasures of the world in their many beautiful shapes, which I as often repudiated, tho not without meditating upon and arguing the points presented. It is one of these scenes of temptation which I am about to relate.

(To be continued.)

RELIANCE.

By Lydia Staples.

As lifts the lily's snowy cup
To drink the dews of heaven,
So turns the chalice of my heart
For love as freely given.

Let fall into my soul O Lord
 Refining grace and power,
 That every motiv be to Thee
 A holy fragrant flower.

And every thought be at Thy feet
 Like pearly petals shed,
 And every impulse of my life
 To holiness be wed.

And when the harvest time of life
 Brings its reward, the best
 I'll lay upon thine altar Lord
 Oh be my offering blest.

Mt. Lebanon, N. Y.

DEMOCRACY.

By Catherine Allen.

IN what does it consist? A true democracy rests upon the principles of absolute, inherent sovereignty of the people which gives to each citizen the fullest political and religious freedom compatible with the good order of society and is therefore opposed to any laws or system of government which would favor the growth of an aristocracy or class privileges in any shape.

It was evidently the design of the fathers of the Revolution to establish such a government, and had their successors been inspired by the same burning love of liberty and true self-sacrificing devotion to principle, to-day the people of the United States would be in much fuller enjoyment of their inalienable rights, most important among which is that of each person to the undivided product of his labor.

The fact that society is so constructed as to make this impossible at the present time, confronts us on every hand, and is alarmingly apparent in the rapidity with which enormous monopolies are aggregating the wealth of the country, creating an ever widening gulf between the wealth producers, who must constantly struggle with poverty, and the consumers, who riot in unearned luxuries, thus bringing about those class distinctions which are consequent principally to the subjugation of labor to capital, and which are really more injurious to the interests of democracy than was chattel slavery in the days of its supremacy; because the system of wage slavery in our country now extends itself to every branch of industry, and gives opportunity for much larger proportionate monopoly on the part of the non-producers.

It is crippling the energies and stultifying the higher faculties of the most valuable portion of society, and is utterly destructive to the enjoyment of those rights and liberties for which the heroes of the Revolution gave their

blood. It is a black cloud which darkens our social and political horizon. An impending crisis awaits us, and unless sum degree of justice is speedily insured to the people, revolution is inevitable.

Under a true democracy neither the millionaire nor the pauper will exist. As its central idea is a government of, for, and by the people, the necessary changes to bring this about are:—

First:—Universal and equal rights of suffrage without regard to sex, race, or creed.

Second:—Control of political power by the people thru direct and secret ballot in all elections and on every subject of importance.

Third:—Entire separation of civil from ecclesiastical power. Church property not to be exempt from taxation. No sectarian schools or other institutions to be supported by public funds. All laws for "Christian morality," as such to be abrogated, and our entire political system to be administered on a purely secular basis.

Fourth:—The land of the United States must become the inheritance of her citizens. Revocations must be made of all existing grants of corporations or individuals in this country or in foreign nations.

Fifth:—A system of taxation which shall rest exclusively upon the natural wealth of the country and its unearned increment, thus leaving untaxed everything which is the product of human toil.

Sixth:—The free exchange of equivalent values between persons, states and nations, by the producing persons and organizations.

Seventh:—The total abolition of usury, and, as present help, a tax upon all large incomes and inheritances.

Eighth:—A legal tender of sufficient amount to leave uncrippled all the business of the country internal and international. This of necessity must be bi-metallic until a larger proportion of our public educators are convinced that paper may be made equally reliable as a medium of exchange.

Ninth:—Education for minors compulsory, and opportunities for the higher branches of learning made equal to all. Industrial education included in all schools from the Kindergarten to the University.

Tenth:—The possession and management by the government of all large systems of transportation and communication. Local advantages as street cars, water-works and lights should be controlled by municipalities; never by private corporations.

Eleventh:—Inventors should be liberally rewarded by the government, and the benefit of new inventions left free for all, as the present system often gives opportunity for large and unjust monopolies, and frequently leaves the real inventors unrewarded.

Twelfth:—The administration of justice and legal advice without charge, equally free to all.

To bring about these changes, society must be thoroughly reconstructed.

How? Let the people learn that the Great Ruler of all, is Father and Mother, and then frame all earthly institutions in conformity to this grand central truth. Then, monopoly and injustice of every guise will be as undesirable as impossible, in a people whose diviner sentiments, awakened by the breeze astir from a higher world; and liberated from the dwarfing, degrading systems of competition will express themselves in the practical recognition of Universal Brotherhood.

Mt. Lebanon, N. Y.

PEACE.

By Cora C. Vinneo.

LONG time ago when life was fresh and new,
 God sent His waters over all its face
 And spoke His vengeance from the storm cloud's place.
 But when the sunlight pierced the darkness thru,
 His dove of peace o'er hills of billows flew
 To find sum emblem of His wondrous grace,
 Sum living thing that helpless man might trace,
 The promise of His love and mercy too.
 So o'er the waves that make our spirits clean,
 Flies sum dear bird to find a verdant spot,
 Sum resting place where bitter strivings cease.
 Oh may it reach a quiet isle serene,
 Where sin, and care, and trial enter not,
 And bring from thence the olive branch of peace.
Mt. Lebanon, N. Y.

Correspondence.

SHIRLEY, MASS. JULY, 1895.

BELoved ELDER HENRY:—I have been thinking that it was time you should have something to say about Shirley. Well, it may be best to say by way of beginning, that the Post Office authorities have taken the "Village" off our address, so that it is now plain Shirley, Mass. Then I would say that when you next come to see us, you will find one of the prettiest new Stations you have seen in a long while; and when the grounds about it are completed, it will be a very attractive spot, toward which, and our lovely home, it would please us much to see many honest, earnest souls drawn by the love of gospel truth and purity.

Next I would say, that I think you might look over a great deal of "The

World's" literature and not find anything better to read than you will find on the clipping enclosed calld—"Seed Thoughts," which I would be glad to see in THE MANIFESTO.

The writer had the privilege of calling at Alfred, Me. recently, while on a business trip, and was much pleased with the fresh look of their newly painted buildings, but much more with the smiling, cheerful looking faces met, and with the great abundance of beautiful work the owners of those cheery faces had wrought. Then the thought of how many other faces would smile to cum into possession of only a sample of them, for the pieces seemed innumerable. Hope the result may be profitabl and cause much more smiling.

Now to cum back to Shirley. Our garden crops are looking very fine. The hay crop is better than we feared it might be earlier in the season. We hav had rather a wet time to get it in but hav succeeded fairly wel, and hav finished haying with the exception of the meadows. Rye crop, thin. Barley and oats, good. Fruit, of which we usually hav considerabl, very scarce indeed,—but we ar seeking after the fruits of the Spirit, and with hope and trust in the goodness of our Heavenly Father and Mother,—God, we expect to take sum comfort as we journey along.

I close with kindly greetings to all the readers of our Monthly and more especially those who ar striving to live the truths it teaches.

Yours very truly,

JOHN WHITELEY.

MANHOOD.

By Edwin P. Sevester.

"When I was a child, I spake as a child, I thought as a child, I understood as a child, but when I became a man I put away childish things."—1 Cor. xiii., 11.

WHAT is manhood? Does it merely consist in being of mature age? There are youths who are really men, acting manly; and there are men who never seem to grow away from their boyhood. If I understand it rightly, to be true men, we must lay aside all that is childish and the follies of youth, growing into manliness, rising into our higher and nobler nature; more earnestly and soberly developing and expanding all our faculties; fulfilling conscientiously our duty, however irksome these duties may be.

Let us combine the innocence, purity and simplicity of youth with the firmness, earnestness, steadfastness of a man, ennobling our character and developing our spiritual nature, knowing we not only live for this—but also for another, a higher, better, world. Let us be lifted up out of the animal nature, and grow into a true and noble manhood, a man in every sense of the word; a man who can not be swayed by every wind that blows, who

stands like a rock, against temptation and adversity. My young friends, cultivate reason, judgment, intelligence and religious sentiments which will enoble our affections, distinguish us from all other creatures and lead us to become perfect in the fullness of the stature of Christ. If we indulge in passion, restraining not our appetites but gratify our inclinations and evil propensities, we are placing ourselves on a level with the brute creation, that have no reason to govern them. Live for a high and noble purpose; strive to reach a broader, a truer manhood. To build a noble manhood, a pure foundation, purity of soul, purity of character is an indispensable requisite.

Man is endowed with so many faculties, morally and spiritually, that giving his spiritual nature the control over the lower and animal life, enables him to commune with angels, drawing holy influences around him and receiving Divine inspirations.

Shakers, N. Y.

JUDGING.

By Alonzo G. Hollister.

IT is written "Judge not, that ye be not judged," which is equivalent to saying "Condemn not another's sincerity, that your own may not be condemned." This text is often quoted, as though it were intended to absolutely forbid any one judging another. Of course this would forbid all comparisons, and annul all impressions of right and wrong as applied to the conduct of another. It would forbid all estimates of character, nor allow us to distinguish between sound and unsound principles, wholesum and unwholesum associates, good and bad examples. The clause immediately following, limits the expression and shows that such was not the meaning intended. "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you."

In what judgment ye judge, he says, indicating different manners of judgment. On another occasion, Jesus said, Judge not according to appearance, but judge righteous judgment. Again, "You judge according to the flesh." Here are two manners recognized, one righteous, the other according to appearance, or according to the flesh. Mother Ann when reproving the latter, said "Creatures see and judge, according to the spirit they are of." A righteous judgment, must necessarily be true, and do good, marking a clear separation between good and evil. "Why, even of yourselves, judge ye not what is right?"

A judgment according to appearance, or according to the flesh, as between two parties, one or both being jealous of the other, without clearly comprehending the motive, situation, or facts, is liable to be false, unkind and unjust, and even malicious, and adds to evils already existing. It is frequent-

ly the offspring of hatred or revenge, and exerts a mischievous and malign influence, as abundantly demonstrated in political feuds.

Krino, to judge, is defined in the lexicons, "To winnow, sift, to separate, distinguish, award, rule, divide, determine, decide, sentence, condemn, accuse, blame."

The gospel of the world harvest, is the gospel of judgment, to separate creatures from their sins. Its subjects sit upon thrones, judging themselves and the world in themselves first. "And judgment was given them," not taken away from them, and they reigned with Christ. "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." "Know ye not the saints shall judge the world?" Know ye not that we shall judge messengers? How can we know truth from falsehood, wolves from sheep, if we may not judge?

But to keep the spirit of the precept, we must judge kindly and righteously, according to the truth, without partiality, and without envy or prejudice. Seeing as God sees, who condemns the sin and saves the creature that wishes to be separated from sin—judging in the spirit and judgment which we wish to have exercised toward us. If we are not willing to be known and judged in a righteous judgment, before a purified human tribunal, it bespeaks a heart unwilling to be separated from its idols. Such must find a change of heart, or be alienated from the righteous who are traveling in a precisely opposite direction, by casting out the evil and becoming purified. Milk is for babes, solid food for the perfect, those having perceptions habitually exercised for a discrimination of both good and evil.

Mt. Lebanon, N. Y.

FAITH.

By Lucy S. Bowers.

FAITH is a white robed angel pure and bright
 Who lends to human hearts her holy wings
 To rise from earthly unto heavenly things.
 Fear perishes, doubts vanish in her light
 As morning melts the shadows of the night.
 Strong grows the will when faith her full strength brings;
 The spirit gives to God its offerings,
 And strives each day with fervent love of right.
 Interpreter of truth's unwritten word;
 Diviner of the mysteries of life,
 Who gives the evidence of things unheard,
 The substance of true hope through every strife.
 Transformer of the mind! sweet joy abides
 When to the soul's glad victory she guides.
Mt. Lebanon, N. Y.

MYSTERIOUS PROVIDENCE.

THERE ar many peple who consider it a mysterious dispensation of Providence that a person is taken out of the world. It makes no difference whether this takes place in infancy, at adult age, or in the decline of life. In whatever form death may be brought about, it is entered on the list as specially directed by some overruling influence.

On the other hand, another class ar equally as sanguine in thinking that it is a mysterious Providence that keeps the peple in this world, while they ar so persistent in running the "broad way" and doing all they can to encourage the neglect of all law that has reference to the preservation of life.

Saints and sinners ar equally determined in holding their places on the sick list, altho it is said that sickness and sin move along, generally, hand in hand, even the saints ar liable to become more or less contaminated.

Was Moses correct in writing God's word, or was it one of his mistakes that is recorded in Exodus xv., 26. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt giv ear to his commandments, and keep all his statutes, I wil put none of these diseases upon thee, which I hav brought upon the Egyptians, for I am the Lord that healeth thee."

Either that special verse in Exodus is sadly in error or the many existing nations, the Jews included, hav departed disastrously from the Mosaic Law. If the keeping of the Law would take away all diseases, when Moses made the proclamation, the keeping of the Law wil do equally as much to-day.

Reformers ar often found running on special lines, and while one class demand a reform in one or more things, they shock the nerves of another class of reformers by their careless neglect of duties which may be of paramount importance. The temperance man denounces the drinking of all alcoholic beverages as a sin against both God and man, and yet he at the same time is indulging freely in the intoxicating and filthy habit of chewing and smoking sum poisonous tobacco.

Such reformers while poisoning the atmosphere with noxious fumes and forcing others to breathe it, should think, at least, twice before they ask in prayer for God's Kingdom to cum upon the earth. In this unreasonableness of man with man he incorporates all the bad practices into his life and then justifies them by his religion. Should any of these prove

ruinous or destroy either soul or body, then it is placed, at once, among the ways of a mysterious Providence.

Even the time honored but much neglected Mosaic Law which the Christian says is the word of God, would make a decided improvement in the lives of people generally, if it was faithfully regarded.

No farmer would manage the raising of his stock on anything short of the best knowledge that could be obtained, nor would he attribute sickness or death to a mysterious dispensation of Providence, when he knew the ruin could be traced to the neglect of those in charge of the stock.

It seems quite certain that the nations have all gone astray and run after not only the rum and tobacco, with a zeal that would have been commendable in a better cause, but after nearly everything that would destroy health and even life.

So simple an affair as eating and drinking is placed before us for consideration, and there is, no doubt, but that the class who eat with little or no thought of the articles of food or of its proper mastication may bring on a train of ills that the liver and stomach have not the power to resist.

Dr. Alcott in his excellent work on the "Laws of Health," says;—"One of the worst domestic poisons with which I am acquainted is saleratus. All alkalies are poisonous in greater or less degree. Some may doubt whether saleratus is as poisonous as medical men represent it to be, but they need not. Dr. Ives says,—It is a narcotic, and what is a narcotic but poison?"

But the enemy to health lurks in many a by way, and, the improper care of exercise, and no less of ventilation may have as much to do with the disease of the body, as does the food we eat. A large class, however, may march along with their flags flying, as they think of their many victories over these old enemies, while on a closer inspection they may find themselves the slaves of more modern poisons, as they come in the insidious form of morphine or chloral.

The British Medical Journal says, that ninety nine in one hundred of these sleeping doses are worse than useless, even for any purpose of relief worthy of that name. But while the good old doctor Alcott has gone on to the "Better Land," and has escaped the more subtle foe that has surreptitiously entered the household, he has informed us that for no less than forty years he wandered "in the wilderness of pills and powders," and that his salvation from this dark abode, must have been from the influx of light, or as some would term it, a wonderful, mysterious Providence.

At the present time, "Helth finds a new menace in the rapid increase and in the use of powerful drugs, especially, salicylic and boracic acids in the preservation of food. It is used in cider, fruits, vegetables and preserves."

Dr. Alcott after enumerating several articles that ar unsuitabl to enter the stomach, remarks that "soda is not much better' than saleratus, and whether neutralized or unneutralized should be avoided."

As the helth of the body is considered to be one of the greatest blessings that has been vouchsafed to man, too much care can not be exercised in selecting that food which is most condusiv to helth and consequently to happiness. All animals and the human included, ar very tenacious of life, and it is surprising what excesses and what reckless deviations may be made and yet life is not destroyd.

As more thought is given to this subject and the laws of helth ar more carefully studied, new revelations wil be brought into the light, and that knowledge obtaind which wil assure each one that his life is in his own hands, and that the works of a mysterious Providence are equally in all the wonderful, creative acts that we see abuv and around us. Let us remember the Creator and so live that God may remove from us all disease, agreeably to the promise.

H. C. Blinn.

☞ THOSE who are sending THE MANIFESTO to

Mrs. Blankenburg,
 " Christophen,
 " Burzynski,
 " J. Collins,
 " Carroll,

all of Milwaukee, Wis., are informed that they are not taken from the Post Office.

☞ AN article sent for publication should bear the name of the writer. An article that is received without a name comes from Mr. Nobody.

THEY choose unwisely, who seek intellectual development, at the expense of those kindly offices of sympathy and love whose neglect impoverishes and shrivels the soul.

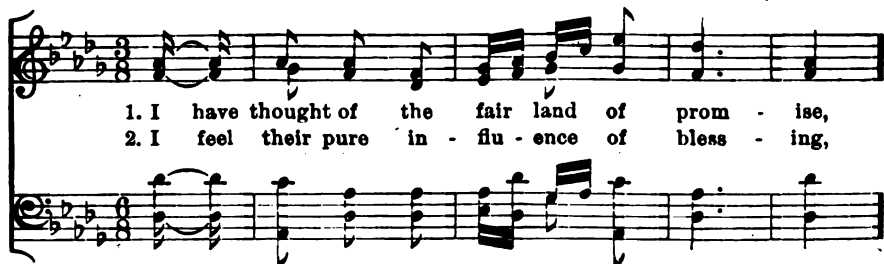
C. Allen.

ABIDING HOPE.

"We have tasted the good word of God, and the powers of the world to come."

HEB. vi., 5.

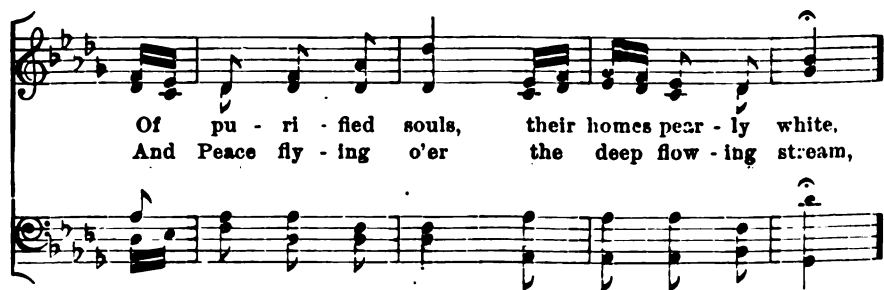
MT. LEBANON, N. Y.



1. I have thought of the fair land of prom - ise,
2. I feel their pure in - flu - ence of bless - ing,



Of the un - cloud - ed light glow - ing there,
Their mu - sic comes oft to my ear,



Of pu - ri - fied souls, their homes pear - ly white,
And Peace fly - ing o'er the deep flow - ing stream,



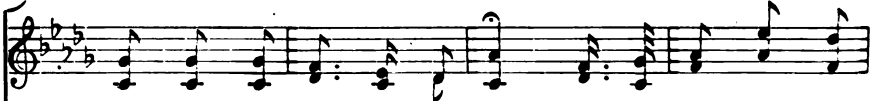
And the beau - ti - ful robes that they wear.
Has left her sweet gifts with me here.

ABIDING HOPE.


CHORUS.



By the bright shin - ing riv - er I'm wait - ing, Ev - er



trust - ing - ly wait - ing to go; When the good An - gel



car - ries me o - ver, That hoped for, I ful - ly shall know.

- 3 I walk 'mong the lilies of virtue,
And roses of love pave my way;
I hold in my hand rich treasures of life,
Yet a little while only, I stay.
- 4 For spiritual truth is my striving,
And substance abiding and real;
For freedom from sin and lurements of earth,
And the true resurrection to feel.
- 5 'Tis true, what I've sown I shall harvest,
Unmerited joys are not mine;
But dread holds me not, with courage I hope
For life that is wholly divine.

THE MANIFESTO.

SEPTEMBER, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

July.

	<i>Thermometer.</i>	<i>Rain.</i>
1894.	72.13	1.4 in.
1895.	67.32	4.75 in.
Highest Temp. during this mo.	90 above 0	
Lowest " " "	" "	44 " "
Number of rainy days	" "	9
" " clear	" "	8
" " cloudy	" "	14

C. G. Reed.

Aug. 1895.

WE fear we are late for even our little say for this month; but the days whirl by so rapidly, that our would be correspondent, pressed with orders for work did not realize that "time's up," until the usual day for sending was past.

In early life we were often counseled to "Take Time by the forelock," but in these days of swift travel if we can catch a glimpse of his queue as he vanishes from sight we are fortunate.

The one thing worthy of note—which perhaps others have mentioned—is the severest hailstorm of July 13, known in this locality for sixty years. The ground looked more like April than July, and in some places the hailstones were drifted several inches deep, and did not melt until the next day, the thermometer falling from 68 deg to 43 deg. in twenty minutes.

Still in comparison to other sections of the country the storm was tempered to us. Leaves which presented a large surface such as beans, squash, corn and melons, also the ripening blackberries and raspberries suffered the most, but had the hailstones been large as well as numerous, there would have been no harvest of anything grown or growing.

So in this as in every misfortune there might have been a worse, and we will bless the "powers that be," and count the blessings that are ours, instead of cumbering ourselves with discontent over those which we imagine are denied us.

Anelid J. Culver.

Center Family.

Aug. 1895.

WE have nothing unusual to report at this time; the crops already gathered are very good, especially cherries, which yielded a large crop, but owing to unfavorable weather, rotted on the trees badly consequently we did not realize so much as last year on them, pears are very abundant the trees being loaded.

The weather is warm and dry although we have had many showers during the summer.

The spiritual atmosphere seems quite as dry as the physical; scarcely any inquiry as to our faith or principles. People are more interested in our contemplated move to Florida than in anything we have done or said in years gone by. Our Pittsfield friends do not like the idea of our leaving these splendid homes here on the hill-side for such a warm climate as Florida.

Well we are not gone yet and no one can tell when the trumpet may sound for

us to do as did the children of Israel, pull up stakes and move on.

Are we ready? If the hand of the Lord be in the movement then it seems wisdom to go wherever His spirit may lead; there alone is safety and protection. Can we sing with the immortal P. P. Bliss,—

I know not what awits me,
God kindly vells my eyes,
And o'er each step of my onward way
He makes new scenes to rise;
And every joy He sends me comes
A sweet and glad surprise,
Where'er he leads I'll follow,
My trust in Him repose,
And every hour in perfect peace
I'll sing, He knows, He knows.

Timothy Rayson.

South Family.

Aug. 1895.

"THEY that trust in the Lord shall be as Mt. Zion, which can not be removed but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."—Psalms cxxv., 1, 2.

Great and many have been the blessings of the present year. Our fruit and vegetable gardens are yielding beyond our anticipation. The mountains have furnished a liberal growth of blueberries which we delighted to harvest, and sunny days found us securing the luscious fruit which is ever healthful and refreshing.

Fruit trees of the peach, plum, pear and cherry varieties were planted during the past season and old ones shorn of their unprofitable members causing a rejuvenating element to dwell in the midst of our beautiful home.

The month of June was made especially beneficial by the visitation of Sisters from Canterbury and Enfield N. H., and on the 18th of July a renewal of the same by the coming of Sisters Isabella White and Louie Bussell from the Groveland family at Watervliet.

We are much in favor of the new method for manufacturing ice-cream and when convenient shall adopt the Daisy system, which will be superior to the old plan of employing a crank to perform the work.

Genevieve DeGraw.

West Pittsfield, Mass.

East Family.

Aug. 1895.

BELOVED ELDER HENRY;—Will you please give a few Home Notes from the East Family a little corner in THE MANIFESTO? We that are young, are thinking we would like to see how they will look. We sincerely hope our long silence will not give the impression that we have no home, for indeed, we have a beautiful home, or at least it is so to us.

It affords many temporal blessings for which we render grateful thanks to the Giver. Then the opportunity it gives to live a pure and unselfish life is appreciated above all things else.

We wonder if among the New Hampshire hills and mountains there are as many atmospheric changes as there are here, among the Berkshire hills? We frequently get a sniff from the four seasons in one week; but in spite of the cold waves, frosty air and scorching heat, the prospect for good crops of all kinds is very encouraging. Our garden enclosing over twenty different kinds of vegetables, never looked better. The hay crop, quite as good as usual, apples and pears good; peaches and plums few and far enough apart not to waste by coming in contact with each other.

Our mother Hannah A. Agnew, is spending a short season with us, imparting that courage and strength which only the true and faithful mothers can give the children. Such examples should inspire the young to greater efforts to live a high and noble life, doing good to all, wherever and whenever an opportunity is given.

Celia A. Thorpe.

Shakers, N. Y.

North Family.

Aug. 4, 1896.

IN reviewing the August MANIFESTO, and noting the excellency of its contents, knowing that the Brethren and Sisters who contribute to its support give of their

best thoughts, we were reminded of the lines of one of our old hymns,—

I have thought; the greatest treasure
That the universe can sing.
There is no material treasure
Which can such possessions bring.

We may be deprived of the pleasures of the physical senses, but to the being who has advanced in the scale of civilization beyond the boundaries of the barbaric or even the savage stage there is no physical happiness equal to the enjoyment of pure thought.

When we read Br. Alonzo's article we exclaimed,—Let the gospel fire be renewed in our souls, and let the testimony of truth roll through the earth. Only the errors of life feel the keenness of truth's incisive steel.

We notice Prof. Edgar C. Beall has given us, in the *Phrenological Journal* for August, a very interesting account of Swami Vivekananda, a young Hindoo monk who was a delegate to the "World's Parliament of Religions," and who is now traveling in this country, as a religious teacher. One of the most favorable signs of the times is that the demon of religious intolerance and bigotry is retiring into the shades of night, whence it emerged in the past, causing so much suffering to the advocates of advanced thought. The unfolding of the truths of the Divine life is not confined to sects or parties; and the different manifestations of it all move harmoniously together. This young Hindoo monk is teaching celibacy, and maintains that for attaining to the highest unfoldment of the spiritual life the perfect and complete renunciation of the emotions and passions of the lower life is imperative. To all such the hand of fellowship is extended of whatever race, color or creed.

The weather for July has averaged cool; some times more resembling October than midsummer, but with plenty of rain for the crops, we have no cause to complain, and on the whole the season, up to date, August 4th has been favorable.

Hamilton DeGraw.

Shaker Station, Ct.

Aug. 1895.

Jesus said, "In the world ye shall find tribulation, but in me ye shall find peace." There is no shield from sin and trouble in a worldly life. Thousands are seeking for happiness and peace in sinful pleasure, but they find it not, that aching void is still in the heart. Sin promises joy, but pays sorrow.

Denying self brings a peace which passeth understanding and joy never ending. The path of virtue is the way in which we should walk. Let us exemplify in daily life that which is true and virtuous. Have a noble aim in view, and strive to live up to it. Work in harmony with others and do all you can to progress in the right direction physically, morally and spiritually. It is by united effort that all progress has been made and lasting good accomplished.

"The largest orange tree in the South is a gigantic specimen which grows in Louisiana. It is fifty feet high and fifteen feet in circumference at the base. Its yield has often been ten thousand oranges per season."

"The largest apple tree in New York state is said to be one standing near the town of Wilson. It was planted in the year 1815, and it is on record that it once yielded thirty-three barrels of apples in a single season."

"Cans made of paper pulp are being introduced to take the place of tin cans for containing all kinds of preserved products. The occasional cases of poisoning from canned goods is due to the contents becoming tainted through the cans not being air tight."

Daniel Orcutt.

Harvard, Mass.

July, 1895.

AGAIN we renew our bonds of union with all in Christian love. Those who are striving to live the Christ life are one in him wherever located.

While the nation celebrated its birth

with noisy demonstrations we enjoyed the day in quietness. Sister Nellie, Brother Kneeland Codman and G. S. Cheney with lady, were with us. After feasting on a good substantial dinner, the room was cleared and at 3 o'clock we were recalled to be entertained by the young people.

Very appropriate selections were spoken and sung, represented with good taste and becoming costume, followed by impromptu speaking.

Mrs. Codman rendered "Anastasia", and Mr. Codman gave us "Spirit Breathings" impromptu. We were then served with ice-cream, cake, watermelon, lemonade, candy and nuts. Our centenarian Br. Ezra Newton was in our midst, and enjoyed all with as much zest as our young people.

How beautiful is age, when sits upon the brow the crown of Wisdom.

Hay harvest is nearly over. The farmers have had a wet season. By judicious management they have been successful in securing nearly one hundred tons of good hay and none injured by rain, which is a great blessing to us.

Marcia M. Bullard.

Enfield, N. H.

Aug. 1895.

As I write our Home Notes amid the delightful scenes and under the genial skies of a New England summer, I feel like lifting my voice in praise to the Giver of nature's gifts, for, "Beautiful for habitation is Mt. Zion."

As usual, at this season, we are entertaining many visitors, drawn hither no doubt out of curiosity to see a people who though conversant with the world, "are not of the world." We are pleased to note that those who visit us are uniformly of the respectable and intelligent class of society.

Our fields of ripening grain, and the vegetable gardens proclaim the near approach of autumn. We are not as fortunate as our Florida friends who can raise two crops in one season. With the exception of early peas, we fail to do this in

New Hampshire. Our three acres of onions (the larger part raised for seed and now in bloom) call out much comment from city visitors, as does the general cleanliness prevailing in our home. The latter condition may be accounted for, when we consider that we make and use annually from fifteen to eighteen barrels of lye soap.

The health of the Society is generally good, which necessary physical force, is a strong aid to make the mind conform to the ennobling principles that create a Christ-like nature; a character not composed of ideas and verbal sounds, but of virtue, sustained by a spirit of self-reliance. Those who obey the dictation of an enlightened conscience, are able by acquired strength, to wade through the waters of tribulation and to help others mount the heights which vibrate with the gospel of truth and are radiant with the purity of the Christ spirit, which overcomes the world.

George H. Baxter.

Union Village, O.

Aug. 1895.

AUGUST comes in cool and pleasant, and the farmer having his harvesting and threshing done is ready for his fallow ploughing; and the gardener, is bringing in his crops, for the table, and the cow boy supplying the milk and butter: and caretaker of the fowls, adds the eggs and broilers, and the mechanics are in their cool and airy shops, and last though by no means least, the pure, neat, true and faithful Sisters, add their part as the comforters and beautifiers of the home.

"Home sweet home, there's no place like home," wrote a richly gifted soul, and surely, "be it ever so humble," there is no place on earth so sacred and so richly cherished as the home. Even when considered as a temporal, earthly abode only, there clusters about it some of the tenderest emotions of the human soul. But when viewed in the light of permanence and perpetuity which the idea of a

home in the hearts of its occupants presents, the sentiment is enlarged a thousand fold.

And such is the object and such the labors of our Shaker homes; the building, in union with the pure and true, homes for both time and eternity. Property may be destroyed, the unfaithful to his trust, the physical senses decay; but a home in the hearts of the pure and loyal can never fall.

Watson Andrews.

East Canterbury, N. H.

Aug. 1895.

ALREADY we have a forewarning of the winter to come. All the singing birds have become quiet, except occasionally one solitary robin. Some of these birds, however, remain with us but are evidently making arrangements for the southern trip.

Our crop of hay has been very satisfactory, and yet we should have been thankful for more. The small fields of grain that we raise has afforded a good yield. Our garden brings to us the best of food for the table, and the supply is sufficiently varied to meet the demands of our large family.

Our corn fields on the farm are larger this year than has been seen for many years in the past and the growth is phenomenal. Indeed, it presents a beautiful sight and will, no doubt, be a great blessing in more ways than one.

Mrs. McWhirter of Texas, from the home of the "Sanctified Sisters," with her son Robert of New York City, made us a visit of several days and all were very much interested in learning from her, more about her home in Texas.

H. C. Blinn.

THE source of final happiness is inherent in the heart; he is a fool who seeks it elsewhere. He is like the shepherd who searched for the sheep which was in his bosom.—*Hindu Vemam.*

Sanitary.

CARPETS.

We are glad that we are able to say that our home is once more almost free from the unhygienic carpet. Each year for some time past we have renewed or repaired one or more floors and dispensed with the carpet, and this year we have already discarded six, and hope to dispense with four more in the near future.

Three of the rooms and one hall have double floors, laid to deaden sound. The upper floor is of hard pine, and all of the household are delighted to have the rooms free from these dust and filth collectors. In our double sitting-rooms we will not even have a rug.

The filth and dust are not the worst features of wool carpets. There are particles of wool cut loose from them and floating in the air, and they are breathed into the nostrils. In a bright light or sunshine these particles of dust can be seen with the naked eye. Think of the breathing apparatus being clogged with such material, much worse and more irritating than earth dust and harder for the vital forces to remove.

We hope our readers who are interested in and desirous of bringing better sanitary conditions about their homes will begin at once to free them from wool carpets. Perhaps the parlor or reception-room may be an exception, as it is not much used, but even the housekeeper or domestic must have hard labor and be filled with dust in caring for even that room.

A nicely furnished, uncarpeted floor is more expensive at first than a carpet, but it lasts much longer than a carpet. If one does not feel able to lay a new floor, many old floors can be nicely painted with several coats, cracks and defects filled with putty, and a few bright rugs, if the mind will not be satisfied without, will make a clean, sweet, and a passably presentable floor.—*Journal of Hygieo-Therapy.*

LIFE'S MISSION.

By Jennie Muthers.

TO-NIGHT, as I stand at the window,
 I am glad that the day has past,
 And the quiet hours of evening
 Have settled down at last.
 I watch the moonlight falling
 In bars of silver and gold,
 But I know its glowing radiance, falls
 On many a heart that is cold.
 On many a heart that is weary
 Of worldly contention and strife;
 On many a heart that is longing
 For a purer, a better life.
 And my heart grows sad while thinking
 Of the many that go astray,
 Who must answer for all evil doing
 To God, at the great Judgment day.
 The shadows, they lengthen around me,
 The moonlight grows suddenly dim;
 In the mists, the angels are bringing
 A message of comfort from Him.
 I feel that my prayer is answered;
 A door of hope I can see.
 To help the weak and the erring
 Is the mission Christ has given to me.
 I find in the hour of sorrow,
 In days of darkness and sin,
 That the angels are earnestly seeking
 The souls of the erring to win.
 Then I'll fear not the raging tempest,
 I'll fear not the angry sea,
 Be faithful in filling the mission
 The Christ has given to me.
 My faith in Christ shall be steadfast,
 My love to God shall be true.
 With hands that are ever ready,
 His will, not my own, I'll do.

*Sabbathday Lake, Me.**[Contributed by Maria Wood.]*

WE ARE BUILDING.

WE are building our home on Eternity's shore
 While we dwell in our structure of clay;
 We are shipping materials onward before,
 With the close of each hastening day.
 We are sending the thought that our spirit
 has wrought,

In the wonderful glow of the brain;
 And the timber is grown from the seed we
 have sown
 'Mid the shadows of our sorrow and pain.
 We are building our homes on the beautiful
 street
 While we dwell in the by-way of fears;
 And the roses that bloom there, so pure and
 so sweet
 Must be watered and nourished by tears;
 And the light that shall shine in a glory divine
 Must be found in the darkness and gloom,
 And the foundation laid, in the cloud and the
 shade
 Of the road that leads down to the tomb.

We are building our home in the valley of Life
 By the side of Eternity's sea;
 And the work that we do 'mid the scenes of
 earth's strife
 Shall decide what that home is to be.
 Every thought leaves its trace on that won-
 derful place,
 Every deed, be it evil or fair;
 And the structure will show, all the life lived
 below,
 All the slinging and sorrow and care.
 —Selected.

ACROSTIC—WISDOM.

By Alice E. Halford.

WISDOM is the principal thing, therefore
 get wisdom and with all thy getting
 get understanding.—Prov. i., 7.
 I wisdom dwell with prudence and find out
 knowledge of witty understanding.—
 Prov. viii., 12.
 Say unto wisdom thou art my sister, and
 call understanding thy kinswoman.—
 Prov. vii., 4.
 Doth not wisdom cry and understanding
 put forth her voice.—Prov. vii., 1.
 O ye simple, understand wisdom, and ye
 fools be ye of an understanding heart.
 —Prov. viii., 5.
 My son attend unto my wisdom and bow
 thine ear to my understanding.—Prov.
 v., 1.
Mt. Lebanon, N. Y.

RESOLVE, however nobly formed, at
 best, is but a still-born babe of thought,
 until it proves existence of its life and will
 by sound or action.—Ella Wheeler Wilcox.

HE WAS AN EDITOR.

A HAGGARD, pale and wretched man

Once I met,
Which from that day to this I can

Ne'er forget;—

Clothed in garb of sundry dyes,

Cut in every shape and size—

Low and plaintive were his cries—

Shunning everybody.

"Friend," said I, "pray tell to me

All thy woes!

Surely I would comfort thee

At life's close."

"Ah," said he, "the die is cast—

All my cheerful hopes are past;

Now I must give up at last

Pleasing everybody.

"When I first began my labors,"

Said the man,

"Then to try and please my neighbors

I began;

But I've led a scurry race—

Owning now no resting-place,

Save the short six feet of space

Due to everybody.

"If you try to please mankind

As you go,

Plenty of labor you will find

Here below.

First a hit and then a miss,

Sometimes No and sometimes Yes—

Pleasing everybody.

"Should the world declare you wrong,

Never heed;

If your cause is true and strong,

Sow your seed.

On life's stage act wel your part,

Serve your God with honest heart;

But giv over, from the start,

Pleasing everybody."—*Sel.*

A RAILROADER'S PRAYER.

A RAILROAD man is responsibl for the following prayer:

"O Lord, now that I have flagged thee, lift my feet from off the road of life and plant them safely on deck of the train of

salvation! Let me uze the safety lamp known as prudence, make all couplings in the train with the strong link of thy luv and let my lamp be the Bible. And, heavenly Father, keep all switches closed that lead off on the sidings, especially those with a blind end! O Lord, if it be thy pleasure, hav every semaphore block along the line to show the white light of hope that I may make the run of life without stopping. And, Lord, giv to us the Ten Commandments as a schedule, and when I hav finishd the run, and hav on schedule time pulled into the great station of death, may thou, the Superintendent of the Universe, say with a smile: 'Well done, thou good and faithful servant. Cum and sign the pay roll and receive your check for eternal happiness.' "

—*Rehoboth Sunday Herald.*

LIFE.

Jessie M. Rulihnsen.

A **FALLEN** star, a withered flower.

A carol hushed in leafy bower,

A sighing wind in forest dim

After its sweep from rim to rim.

A broken wave on ocean vast,

A bubble tossed not long to last,

A fleecy cloud in heaven's blue,

We watch its change now passed from view.

A pearly drop of dew so bright,

But ah, it melts in morning light.

A day of joy, an evening train

Of solemn thought, a night of pain.

Oh! these portray our life so dear,

Its friendships, joys and hopes that cheer.

To-day are ours, to-morrow fled

As broken buds all withered, dead.

The past may die, but from its tomb

A sweeter life comes forth to bloom.

Mt. Lebanon, N. Y.

"UNSELFISH and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth they lie in the memory of age like the coral islands, green and sunny amidst the melancholy waste of ocean."

Books & Papers.

THE AMERICAN INSTITUTE OF PHRENOLOGY. The annual session of this school of Phrenology will begin on Tuesday, Sept. 3, 1895, and will continue for eight weeks. Those who may wish to attend, should write at once for particulars to the Publishers of the "Phrenological Journal," 27 East 21st St. New York.

THE SUNDAY SCHOOL TIMES of August 3 contains a highly readable article by Dr. Charles S. Robinson on the much discussed and little understood question what constitutes "Singableness in Music." Dr. Robinson is the compiler of some of the best books of sacred song that have ever been published, and in this article he draws not only on his theoretical knowledge as a hymnologist and musician, but on his practical experience as a maker of music-books.

CONTACT WITH A PARENTAL HEART.

Obedience is Worth More Than Geography to a Child.

THIS lesson of law and obedience, then, is one that needs to combine with love in the very first instruction given to the child. When a boy hears his father say, "My son do this," the impression made upon him needs to be like that made upon the old Hebrews by a "Thus saith the Lord." His father is the only almighty, practically, that the boy has during the first years of his life. Obedience is worth more than geography.—REV. CHARLES H. PARKHURST, D. D., in August *Ladies' Home Journal*.

NOT since "The Anglomaniacs" has there been so clever a society satire as Henry Fuller's "Pilgrim Sons," which is published in the August *COSMOPOLITAN*. The problems involved in woman's use of the bicycle are so startling and so numerous, under the rapid evolution of this art, that one welcomes a careful discussion of the subject by so trained a mind and so clever a writer as Mrs. Reginald de Koven. **THE COSMOPOLITAN** illustrates Mrs. de Koven's article with a series of poses by professional models. A new sport, more thrilling than any known to Nimrod, more dangerous than was ever experienced by even a Buffalo Bill, is exploited in the same issue in an article on "Photographing Big Game in the Rocky Mountains," before shooting. The idea that ten cents for **THE COSMOPOLITAN** means inferiority from a literary point of view is dispelled by the appearance in this number of such writers as Sir Lewis Morris, Sir Edwin Arnold, Edgar Fawcett, Tabb, W. Clark Russell, Lang, Sarcey, Zangwill, Agnes Repplier, etc. Nor can we entertain the idea of inferiority in illustration with such names as Hamilton Gibson, Denman, Van Schalk, Lix, Sandham, etc., figuring as the chief artists of a single month's issue.

FRANK LESLIE'S POPULAR MONTHLY for September is out in a new dress of type, which, with the artistic cover and the broad, handsome pages, gives the first possible setting to its numerous pictorial and literary features. These latter are always of a timely and seasonable nature, and in the current number include: a fascinating paper upon "Mishaps and My-teries of the Sea," by Mary Titcomb, reviewing the world's great marine disasters, and superbly illustrated with drawings by Overend, Davidson, Schell, Burns and Montbard; the idyllic diary of "A Quiet Summer on Lake Maggiore," by Lena L. Pepper; "A Holiday Trip in Search of Old China," by Mrs. M. E. Leicester Addis; a charming sketch of outdoor festivity in the South, entitled "Al Fresco," by Martha McCulloch Williams; an intimate study of "The Factory Towns of England," by Edward Porrit; "A Chat from Havana," with some timely pictures, by Anna Cronhjelm Wallberg; The Romance of Early California," by J. M. Scanland; "The Story of the Somovar," by W. S. Harwood; and a sketch of the career of the late Professor Huxley, accompanied with an admirable portrait. The September number of **FRANK LESLIE'S POPULAR MONTHLY** contains the opening installment of a new serial story, "The Magnet Stone," by Frances Swann Williams, which bids fair to prove the best work yet offered by this rising young Virginian novelist.

Frank Leslie's Publishing House,
New York.

WALTER DUNLOP, a well-known humorous clergyman of Scotland, was talking to a brother of the cloth, who in a facetious manner said, "Well, Walter, I believe, after all has been said, that my head could hold two of yours." "Man," replied Walter, with a smile, "I never had thought before that your head was so empty."

Deaths.

Betsey Pack, at South Union, Ky., June 16, 1895. Age 61 years and 1 mo.

Sister Betsey spent eighteen years in the Community, and was a faithful Sister.

J. C.

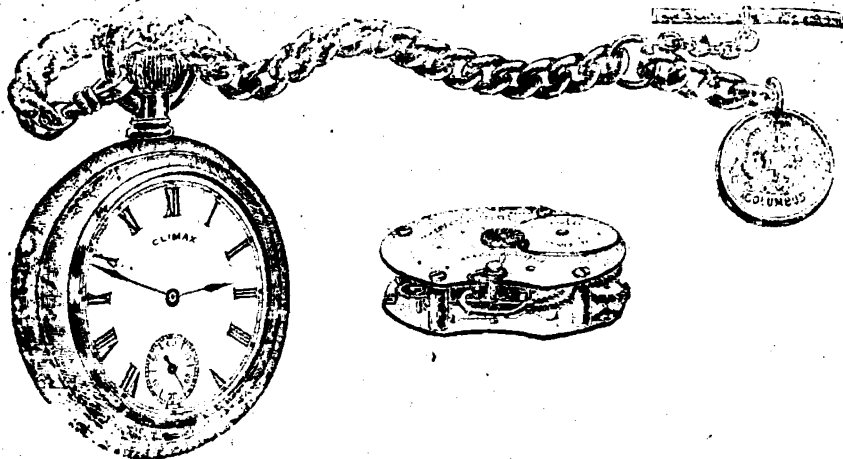
Angeline B. Clifford, at East Canterbury, N. H. July 24, 1895. Age 59 years, 7 mo. and 19 days.

Elvira Curtes Hulet, at West Pittsfield, Mass. Aug. 14, 1895. Age 90 years and 8 days. Came to this Society in 1812.

I. R. L.

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—
VOL. XXV.
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

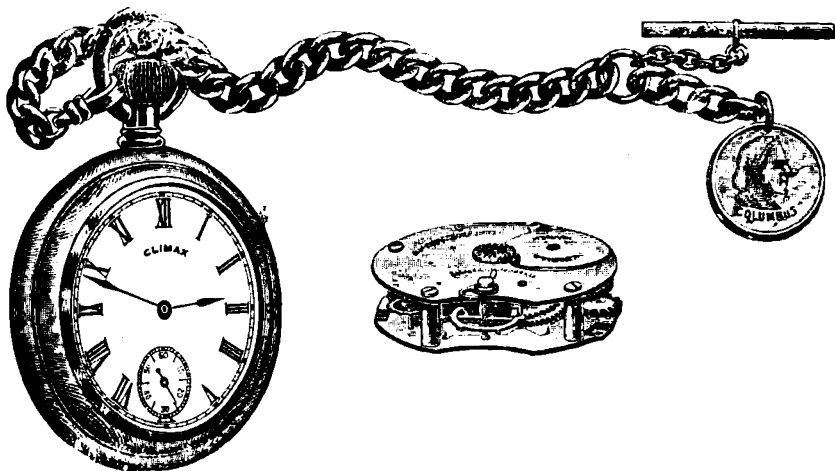
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EAST CANTERBURY, N. H.

1895.

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Vol. XXV.

DECEMBER, 1895.

No. 12.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

PASSING AWAY.

By Catherine Allen.

ANOTHER year is wrapping itself in burial garments and soon will have gone to slumber in "Time's ancient sepulchre;"—that unknown and measureless period called the Past.

Another chapter in the history of the universe has been written, and, on the memory chambers of each individual soul are indelibly impressed the griefs and joys, the struggles and conquests, and those deep interior feelings, which like the subteranean stream, bear no outward tokens of their coursings.

But there is an Eye that pierceth unto the deepest caverns of the heart; an Ear that hearest the faintest whispering of the soul; and there is a judgment seat whereunto the inmost thoughts and motives shall be brought. But God's justice is tempered with his mercy and souls who know his love can feel no fear.

Mt. Lebanon, N. Y.

GOD'S TRUE WITNESSES.

By Lucy S. Bowers.

"Acquaint thyself with God if thou would'st taste
His works. Admitted once to his embrace,
Thou shalt perceive that thou wast blind before,
Thine eyes shall be instructed, and thine heart
Made pure, shall relish, with divine delight
Till then unfelt, what hands divine have wrought."

GOD'S light and truth are eternal; from time immemorial they have existed, and through a glorious future will continue to live; they have been felt and known in the hearts of all races of mankind in different degrees from the beginning, increasing in fulness of revelation according to the dispensation and spiritual capacity of the people.

In all ages there have been spiritual heroes, those who have defended with their lives, the cause of right; having received a baptism that revealed to them the presence of surrounding evils, the harm of false creeds, and the necessity of an increase of moral development they had to contend against opposing multitudes and stand and work alone, truly such are God's mediators. It has been with many as it was with Jesus who said;—"If I be lifted up, I will draw all men unto me." Glory and honor to those who can thus endure the test! "Out of suffering have ever emerged the strongest souls; the most massive characters are seamed with scars: martyrs have put on their coronation robes glittering with fire, and through tears have the sorrowful first seen the gate of heaven."

Behold the uplifted cross on which the courageous would not recant; the dungeon cells in which God-loving hearts would not faint; think of the gardens of Gethsemane, the holy Mounts and lonely wildernesses from which have arisen the prayers of everlasting faith.

"Not a truth has to art or to science been given,

But brows have ached for it, and souls toiled and striven."

This is the testimony of all whose consciences have led them on, who for truth's sake have submitted themselves a full consecration. Such may have the satisfaction of knowing, as some writer has expressed it, that "what subsists to-day by violence, continues to-morrow by acquiescence and is perpetuated by tradition, till at last the hoary head of abuse shakes the gray hairs of antiquity at us and gives itself out as the wisdom of the ages."

Among these sterling characters who have received divine revelation and become living witnesses for God, is the founder of our organization; a woman whom we do not worship but whose memory we cherish with deep and profound love, and of whom we often speak. Having been shown the depth of human loss she determined to make restoration of purity, and liberty from the thralldom of sin in her own soul and teach and lead others; "He that overcometh has power in the nations." He that reigns within himself and rules passions, desires and fears is more than a king.

"Jesus took the human to exhale an atmosphere of God that should fill and finally renew creation, bathing all climes and times and ages with its ineradicable power." This same atmosphere through the spiritual powers of Ann Lee has been re-exhaled and renewed, and is destined to bathe all climes and bring into perfection the lives of all mankind.

Prominent among the teachings of this inspired woman, exceeding in beauty and outreaching all former comprehensions was the sublime idea of the maternal spirit in Deity. "How much he knew of the human heart who first called God, Our Father;" how much she knew of the human heart who first called God, Our Mother. Intelligence, power, majesty, protection—love, pity, tenderness, sympathy, these combined reveal duality;—Our Heavenly Parentage. Not, Father God and Mother Earth, for every circling star is

controlled by dual forces and so is everything mineral, vegetable or animal upon the earth.

"Sweet is the image of the brooding Dove!
Holy as Heaven, a Mother's tender love!"

Love is the crowning grace of humanity; the holiest right of the soul; the redeeming principle, and is prophetic of eternal good. When this idea is fully received and practically demonstrated by the controlling minds in the land, then will the governmental and ecclesiastical arrangements of society be rightly proportioned and improved.

Ann Lee taught and renewed the principle of oral confession of sin, true repentance of, and conscientious abstinence therefrom. She taught virgin purity which should elevate souls above the plane of generation into the sphere of angelic holiness where they could mingle and commingle their gifts with the holy hosts of heaven and enjoy while on earth salvation and peace. A modern exhorter has felt the divinity of this truth and expressed it in these words; "In the power of the Spirit of God we realize the oneness of the church both in heaven and in earth, and the spirits of just men and women made perfect are in union with us. No gulf divides the militant from the triumphant; we are one army of the living God. We sometimes speak of the holy dead, but there are none such; they live unto God."

Ann Lee had a few followers and friends, as did Jesus, his disciples; all of whom were stigmatized as fanatics and suffered trials, persecution and imprisonment. When they left their homes on the transatlantic they saw nothing before but a weary waste of waters, and a new country beyond, but were led on by the light of the promise of God on which they firmly relied. Under the rule of a free government the way opened and in that faith that is mighty to overcome they conquered all inward and outward foes and conditions and founded indeed a new order.

"The truth can not be burned, beheaded or crucified. A lie on the throne is a lie still; and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory."

It is good to follow in the well-beaten track of self-denial and moral heroism, not with blind credulity, but with minds of understanding to carry on the work of righteousness wisely, earnestly as others have done, and thus be able to bequeath to future generations an increased heritage of glory.

Mt. Lebanon, N. Y.

WHEN we are lifted into the realm of spiritual thought and feeling, no duty is distasteful, for we then feel that they are all divinely appointed, each a stepping-stone on life's journey.

C. Allen.

HONESTY is the square, by the application of which, we may know the correct angles of life.

L. Staples.

HARMONY OF THOUGHT.

By Hamilton DeGraw.

THE world's "Congress of Religions" held in Chicago in 1893, was for the purpose of bringing together the discordant views in religious matters and causing them to work harmoniously in the endeavor to uplift mankind to a higher plane of thought than the one now occupied.

The one whom the Christian world looks to as their supreme example and pattern gave a clear and definite statement of what constituted religion in its most comprehensive meaning,—“Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction and keep himself unspotted from the world.” Is it possible to bring about a perfect spirit of concord in the religious thought of mankind? We think it is, and may say that we know it is, judging from the advance that has already been made; but not by an entire obliteration of the diversity of thought and independent line of action that is needed to keep up the different degrees of growth from the apparently discordant of now, into the more perfectly harmonious future. In civilized society are needed numerous departments or offices to make the wheels run smoothly as it would be impossible for one finite mind to grasp the whole universe. But there need be no discord, for harmony can rule even this diversity.

It is the goal of attainment that commands the soul's energies; that quickens the pulse, and causes us to struggle with the powers of darkness that overshadow and enshroud the soul in its primitive, undeveloped state, although the line of action pursued may be as varied as each individual entity, in matters of detail.

An anonymous writer has written a work entitled “The Gospel in Pagan Religions;” It being a review of the work done and views advanced by the delegates of the so-called Pagan religions at the “Congress of Religions.” We exclaim with Galileo, “The world moves.” Fifty years ago conceit and self-righteous assumption would have made it impossible for any one out of the circle of orthodoxy to have had a hearing if advocating contrary views of the religious duty of man, yet at the present time the fact is being conceded that there is not, and can not be a monopoly of the truth. Here is what the author has to say. “There is back of all the great ethnic religions the universal religion which infuses into them all a soul saving stream of the waters of life.”

Our spiritual exemplar has told us, “except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven.” And except the so-called Christian nations have something of more practical value, that gives a higher tone of thought and makes that thought felt for the betterment of human conditions, the claims

of superiority are but a sham, and the professions are as but "sounding brass and a tinkling symbol."

The religious thought of the world is becoming more critical, demanding not merely a blind faith in dogmas that in their very best estate were nothing but the shell of a profession and at present the soul life has departed leaving them to become death masks burdening and retarding the quickened spirit in its struggles after the living bread and waters of life.

In the construction of immense armaments of war, inventors steadily make improvements that are rendering them more terrific and horrible in their death dealing, and Christian(?) nations take the lead. We do not write with the spirit of the pessimist believing that the tide of human progress is ebbing; not by any means. Slowly but surely, through a mighty struggle against demoniac forces in man, the higher life,—the promptings of his better nature are calling him upward to leave the animal and sensuous as not worthy of his companionship. In this struggle to attain unto the goal of human redemption from the influences that draw us downward there is no sect or party, but "all who fear God and work righteousness are accepted." Here is what the Divine Spirit through the medium of some of the advanced Hindu teachers have given their people. "I am in every religion as the thread through a string of pearls, and wherever thou seest extraordinary holiness and extraordinary power, raising and purifying humanity know ye that I am there."

When the holy spirit at the time of the Pentecostal baptism descended upon the multitude and in tongues of fire proclaimed the truth of the Brotherhood of man, it made those assembled with their different nationalities and beliefs "of one accord," so that none could say they held in a selfish sense the blessings granted to them, but only as stewards they used them for the good of the whole world as occasion required.

Would that the closing years of the nineteenth century with its strikes, lockouts and enforced labor unions, compelled from necessity to combine for protection against rapaciousness of the modern Shylocks, could receive a baptism of that divine Spirit poured out in its fullness, making them realize the superiority of the divine Brotherhood over the barbaric strife at present existing. But mankind must suffer until it is weary of the senseless strife of factions and classes, and is ready to accept the truth. We will work and wait for the blessed harvest.

Shakers, N. Y.

FAITHFULNESS sits not with extended hands to receive jewels for its own crown, but patiently gathers the diamond dust that falls from the workman's tools, until her whole garment glitters in its brightness. *L. Staples.*

SIN obscures the light of man's noblest faculties. *M. J. A.*

FRIENDSHIP.

By Isabella Russell.

TRUE Friendship! what a sacred trust
 To hold unharmed, through time and change;
 Whatever joys, or ills betide;
 To keep within our vision's range,
 That star so beautiful and bright,
 Which through all ages should endure,
 A solace kind, a beacon light
 To guide us on to paths more pure.

And yet, alas! how oft this tie
 Is broken by an unkind word,
 And hearts that once were pure and true
 Unto their deepest depths are stirred
 With jealousy and cruel hate
 Engendering deeds of vice and crime
 Befitting more, the beasts of prey
 Than man, the human, the divine.

Who, then would willingly forego,
 The pleasure, which true friendship brings,
 Or sacrifice life's higher joys,
 For lower, baser, meaner things?

'Tis love alone can conquer hate,
 And light the darkness comprehend,
 While error vanishes from sight,
 As truth's effulgent beams extend.

Then let us strive while life remains
 To cultivate these graces rare,
 To work and toil for other's good,
 And in their joys and sorrows share.
 To scatter blessings by the way,
 As on our upward march we go,
 Will make the journey seem less drear,
 And help assuage another's woe,

We may not always know the cause,
 That fills another's heart with pain;
 Far wiser, then indeed, for us
 From words of censure to refrain:
 And who can tell the grand results
 Arising from our lives below?

If all our energies are bent,
 In doing good where'er we go.

Enfield, N. H.

FOLLOW ME.

By Elsie B. York.

THOUGH centuries have passed since our Savior uttered these words in person to a few men in humble circumstances, who immediately responded to his call, they are heard no less effectually to-day. Although we have not Jesus of Nazareth in our midst, his words and works remain with us. Many hear the call, not from a personal Savior, present with us, but in the still small voice pleading with us that we may follow in the path that will lead to Christ's kingdom.

The question would naturally arise in the mind,—follow where, how and for what purpose? If Jesus Christ was the Resurrection and the Life, as he asserted that he was, in following his example we may gain admittance into the kingdom of heaven.

Shortly before his death he said to his disciples, "I go to prepare a place for you, that where I am there ye may be also." We infer from this, that even in the Spirit world he was called to lead the way for others to follow. Having commenced a new order of life in this world, in a future state there must also be a new place prepared for such as follow his life and example.

Jesus tells us that "The kingdom of God is within you," yet we believe there is a place reserved for those who "love him and keep his commandments." "Order is heaven's first law." Admitting this, it seems reasonable to believe that in the heavens, as on the earth, we shall each find our home, in future life as we have prepared it by present faithfulness.

East Canterbury, N. H.

 LIGHT-SPIRITUAL AND NATURAL.
By Alonzo G. Hollister.

AN inspired apostle tells us "God is Light, and in Him is no darkness." The light referred to is spiritual light, which is communicated from mind to mind and from thought to thought, without the intervention of material sight. Matter can not propagate it, obstruct, nor obscure it; neither can it increase nor diminish it. But light which is visible to the natural, is a figure or symbol of moral and spiritual light, which is the light of intelligence, seen only with the eyes of the mind in which thought originates. Light is propagated only in straight lines; it can not shine through a crooked hole.

Only certain forms of matter will transmit light and these are translucent or transparent, such as water, air, glass and certain gems. We say of an honest, frank, generous, open hearted person, such a one is transparent. Of a deceitful, selfish, designing person, we say in our hearts if not audibly, such are dark, treacherous and need watching to avoid trouble with them.

All mankind have by nature a dark side and a light side. The appetites

and passions of the being that belong to the dark side of human nature, the side that seeks concealment, either from a sense of propriety or of shame, or to gain undue advantage over others, have their seat in the lower half of the body, and in the base and back part of the brain. They are self-active, and blind to everything but their own gratification and the means to obtain it. Not that one part of the body is morally better than another, nor that the passions and appetites are evil in themselves, except they have been made so by excess or by perverted or unlawful use. They are the force-giving faculties, which build and sustain the vital economy in its relations to the world of matter. Primary reference is made to these in the command to replenish.

When they are perverted to a dishonorable use, those who do so seek to hide from the mental which reproves and discloses the origin and vile character of their motives. If any one questions the propriety of alluding to the inferior parts of the body in a religious talk, on the ground of liability to fix the thoughts of some minds unfavorably constituted, on subjects antagonistic to purity of heart and religious devotion, they thus prove their own assent to the condemnation that virtue and godliness place upon certain motives and conduct which gives inferior parts of the body undue prominence and allows them to dominate with tyrannical sway over the superior.

This is an inversion or subversion of the true order of man's creation and government, and the chief cause of man's perplexity, in not comprehending the oracles and commands of God, given for his spiritual illumination and direction. It is our duty to remove this excitability to wrong and perverted action, by bringing all our conduct into that light which shines in appointed agents, and abstaining from impure thoughts and from all actions which this light condemns, till all desire to do them is overcome and destroyed. This can be done, for it has been done by many, and is being done. It is a most glorious emancipation and conquest, leading to unbounded freedom of joyous exultation and serviceable comradeship.

The upper half of the body and the top and front of the brain represent the light side of humanity. Are the seat of the faculties of reasoning intelligence, virtuous and pure affections and of all that is noble, dignified, commendable and commanding in the human character. It is formed to rule over and give law to the dark side and never to sink into servile subjection. We do not seek to hide these, as something that will procure us dishonor, unless they are engaged in dishonorable service to the dark and baser part. We know that the more of the light side we can manifest, the better we feel and the more we are loved and appreciated by our fellows, or by those whose love and esteem is of greatest worth.

Mt. Lebanon, N. Y.

CONTENTMENT is a rare jewel, let us set it in our crown of life.

MOTHER ANN LEE'S MISSION.

By Martha J. Anderson.

THE grandeur and importance of the life and mission of Mother Ann Lee, can only be comprehended and appreciated by those whose spiritual experience has opened to them the avenues of interior vision and revelation which brings them in rapport with the same Christ heavens whence came her baptism and anointing. The carnal or natural man can not perceive spiritual things.

That the coming of a woman in whom should be manifest or reflected the glory of the Son of man as prophesied in Scripture, no one can dispute; and no doubt there have been interpolations that have made some passages not only obscure, but have entirely obliterated the original meaning.

The daughter and the bride are frequently spoken of, but, in order to continue masculine supremacy, priests and commentators have construed them to mean the church. In Mother Ann Lee's life and mission, we see much of the fulfillment of prophecy, as we carefully read and judge. Many female messiahs have arisen who have laid claim to the high titles of the "Woman clothed with the Sun," "the Bride of the Lamb," etc. and no doubt their mediumistic qualities and a measure of the Spirit given through special gifts have made them ministers to certain classes of people, but their works have ceased and their converts scattered.

The fruits of the system brought forth by Ann Lee and her noble brother co-laborers, who embodied and exemplified the spirit and life of the divine Fatherhood revealed through Jesus, the head and chief corner stone of the first Christian Church, have been purity, love, peace, good-will and unselfish communism, with the equality of the sexes, and a holy spiritual relation in every domain of life. There may be a greater than she yet to come, a still more glorious embodiment of the Divine Motherhood, or a re-embodiment of her own progressed individuality in a more perfect development.

There is ever increasing truth to be made manifest among her children according to their growth and desire for more light; she fixed no bounds for revelation or advancement. None have as yet eclipsed her highly illumined soul-life, or the inspired testimony that rent the veil of the covering that was upon all nations, ("the secrecy enshrouding the carnal life") and wrought in all who received the new life a great salvation, even power over sin and sensuality that dominates the natural man and woman and beclouds their spiritual natures.

By her faithfulness and obedience, by self-abnegation and devotion to others, (through the higher law of loving service,) by the persecution, imprisonments and deprivation she steadfastly endured for the promulgation of the truth, and the testimony of Christ against the hidden works and abominations of fallen man, which have ever sowed the seeds of discord and strife in the

earth. For her deep suffering and incessant labors in striving for the regenerate life, she became a spiritually illumed, refined and sanctified soul. "A chosen vessel unto the Lord" to do his will and work "his strange work and bring to pass his act, his strange act" that the word of the Lord to Jeremiah might be fulfilled. "The Lord hath created a new thing in the earth, a woman shall compass a man."

The church of the first Christian Dispensation, founded by the immediate followers of Jesus, was masculine in spirit and government, yet it was but the first fruit of the seed-sowing of the God-man, imperfect and incomplete, but a degree forward on the dial toward the new age of perfect fitness and unfoldment. There was yet need for the exemplification of a more perfect order of human society, spiritually, intellectually and socially; forming a true household of communistic relation where the mother should stand in her lot and place as the dispenser of true love and saving grace, which flows through the Heavenly Maternal Spirit uplifting souls to the new life.

"The virgins her companions follow her" in the regeneration, they are the children of the King, the Father and head of the church or association forming the Melchisedec Order.

"Hearken O Daughter and consider and incline thine ear, forget also thine own people and thy Father's house, so shall the King greatly desire thy beauty, He is thy Lord worship thou Him."—Psa. xlv., 10.

Did not Ann Lee forsake her own people and country with its oppression, in obedience to the Heavenly vision and come to a land where a great nation was struggling to obtain freedom from the yoke of bondage? Thus the Spirit of God wisely directed them, that they might in due time enjoy freedom of conscience and religious liberty. And again was fulfilled the prophecy "Behold I will allure and bring her into the wilderness (a new country) and speak comfortably to her; and I will give her vineyards from thence, and the valley of Achor for a door of hope (confession of sin) and she shall sing there as in the days of her youth."—Hos. ii., 14.

Through her baptism was renewed the ministration of the father spirit which was manifested in her noble co-workers, they were indeed men to be wondered at. Rising superior to sinful passions and selfish desires, they were imbued with the new life which comes through the conservation of force; and were empowered with strength to successfully lay the foundation of the Spiritual Order. Almost superhuman physical labor, combined with spiritual and mental exercise wrought wonders in a short time, buildings were erected by their own hands, virgin soil was cleared and believers in Mother's testimony were comfortable in homes of the united inheritance.

The real mission of Ann Lee was to uplift and release woman from the thralldom of sin and set her in her proper place as the helpmeet and equal co-worker with man in all the duties and services of life. She struck the

key-note to woman's emancipation, and it has sounded through the world ever since her message of truth was given.

The order and government—in the church of her planting,—was designed to be equal with the sexes. Steps in advance need now be taken to perfect it. Woman should have a voice in financial affairs, in order to maintain the equilibrium of forces, and to conserve the spirit of our institution which fosters no speculation, incurs no debts, and practices economy in all things, that there may be a substance secured for generations to come.

All hail the dawning of the age of conservation and of reconstruction. The Father and Mother spirit brood over all, to the bringing forth of order, harmony and the perfect exemplification of love, to be made manifest in every domain of active service in life. We honor the past, glory in the present and look forward with hope to the future.

Mt. Lebanon, N. Y.

WHAT IS IT TO BE A SHAKER?

By Fannie Estabrook.

TO be a Shaker is simply to live a life of purity according to the example of our Savior. He taught the gospel work while he was on the earth, and it was prophesied that there should be a second appearing, which we believe came to mankind through the ministry of Ann Lee, a woman who came from England to teach a good and godly life.

One of the first principles she taught was Love, for "By this shall all men know that ye are my disciples if ye have love one for another." So to be a disciple of Christ we must love each other. Mother Ann taught, as did our Savior, to love our enemies and think evil of no one.

Peace is another principle of the Christian life. There should be no war except the war with the elements of sin. "Whatsoever ye would that men should do unto you, do ye even so to them," should be our rule. If we do wrong we should confess it one to the other and thus restore the peace broken by our transgression.

Faith in the work of righteousness is necessary would we add good works. We do not live in a community for the enjoyment of temporal blessings alone but because these conditions are conducive to our spiritual growth. It is a beautiful life which gives happiness in this world, and an eternal home hereafter.

We who are yet young and have chosen a Christian life should be zealous to remember our Creator in the days of our youth. Our gospel parents have suffered for the cause and we are reaping the results of their faithfulness. If we but obey the light with which we are blest we shall find saviors and teachers who will ever point us the "the way, the truth and the life."

Hancock, Mass.

THE MILLENNIUM.

ONE of the evidences of the millennial age will be, no doubt, "Peace on earth, good-will to men." Wars, and rumors of wars will have passed away and whoever enters that order which heralds the incoming of the spirit of Christ will be known as a peace worker among men. A profession which savors more of words than of good works can have but little direct influence in reclaiming that which has wandered from the light, or in redeeming the mind from error.

Our aim should be high above the earth. Nothing short of the testimony which became the very spiritual life principle of Jesus the Christ should satisfy those who have been called to walk in righteousness and peace. "There shall be nothing to harm nor hurt," says the prophet, "in all God's holy mountain." Swords will be made into ploughshares and spears into pruning hooks. This is certainly a foreshadowing of a peaceful reign on earth, and quite as clearly that the Lord's people will become an agricultural and a fruit growing people.

Everything that tends to elevate the race and to make the human family more deeply and strongly, the active friends of humanity, will aid us in approaching that state which has sometimes been termed the millennial age.

Those who take pleasure in wandering among the mazes of prophetic numbers have, seemingly, made themselves wise in ascertaining a correct(?) solution of the prophetic mind and in becoming able to establish with but few shadows of doubt the precise time for the introduction of a thousand years. The same time if spent in active labors for the better education of the morally and spiritually ignorant would, no doubt, have brought the millennium much nearer to our doors.

One of the strongest evidences that we can have of the honesty of a religious belief is the preparation that is made for the great and wonderful event. Those who anticipate the near approach of some national holiday are not slow or careless in regard to the duties requisite to an honorable reception, and a Christian who would do less in the preparation for the great day of the Lord, would be a feeble specimen of that consecration which demands all that a man hath, soul, body and spirit, and less worthy to share in the blessings of God.

One of the good preachers that came from the wilderness of Judea, has said:—"Repent, for the kingdom of God is at hand. Prepare the way and make his paths strait." Faithful souls who have heeded this voice of warning have made strait paths by confession and repentance.

God's kingdom came, and it came to dwell among men, and was in their souls the new, the heavenly Jerusalem.

The same voice of the spirit continues to seek for repentant souls and to help them on toward God by frequent baptisms and by a faithful continuance in well-doing. The same kingdom of God is near at hand and demands the same earnest attention in the making of strait paths, and in the forming of pure hearts.


This divine manifestation makes for each individual that season of rest which has so long and so earnestly been anticipated, and which has been called the glorious reign of a thousand years. We need the millennium. We need to see the dawning of that new day that was foretold by the prophet when "the Lord shall be unto thee an everlasting light and thy God thy glory."—Isiah, lx., 19.

The stolid ignorance which is displayed concerning the advent of this most beautiful period of time is certainly one of the great wonders of the age.

By some classes however, this work is supposed to be near at hand, "when the knowledge of the Lord shall cover the earth as the waters cover the sea," when the wicked shall all be destroyed and the righteous only shall inherit the earth. Others put this wonderful day afar off. A few only manifest much anxiety about any special preparation for the event. Preaching and praying has occupied a part of the time, but buying and selling, marrying and giving in marriage as they did in the days of Noah, has occupied still more of the time, and the beauties and glories of the great millennium have been left for some more future generation. This may be accounted for in part, as we learn how brutal and warlike man has always been toward his brother man.

How, even under a religious discipline, his life has been one of sensuality and of great cruelty. The greed for power and the spirit to dominate for selfish interest has through all the history of man had a wonderful influence on the mind and as often resulted in making this world a place of unnecessary afflictions and physical torment, instead of making it as it should be, a paradise of God.

H. C. Blinn.

 Please write the articles that are intended for publication on sheets of NOTE SIZE; 5x8 inches; Write with ink on one side of the paper only, and much oblige the printers of THE MANIFESTO.

THE MANIFESTO.

DECEMBER, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
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NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

October.

	<i>Thermometer.</i>	<i>Rain.</i>
1894.	50.36	3.75 in.
1895.	44.	4 in.
Highest Temp. during this mo.	64	above 0
Lowest	" "	" 26 " "
Number of rainy days	" "	5
" " clear	" "	15
" " snowy	" "	1
" " cloudy	" "	10

C. G. Reed.

Mt. Lebanon, N. Y.

North Family.

Nov. 1895.

LITTLE has transpired in our peaceful mountain home that would gratify the external mind, but much has been granted to us from the Giver of all good, that would nourish and uplift mind and soul.

The 4th ult. we received a pleasant call from Elder George Wilcox and Elder

Thomas Stroud, who enriched us with the love of true hearts.

For a short period we had to use a steam motor for shirt work, but upon the 12th the long looked for rain refreshed the earth and enabled us to again use water power.

October 14th the District school opened. The school house had previously undergone repairs and re-arrangements to better adapt it for the accommodation of boys and girls in separate class rooms. Following carpenter and painter, Sister Amelia Calver's deft fingers added many appreciated touches in preparation for the new teachers, Ezra J. Stewart, Grace Ada Brown and Annie R. Stephens. Sister Grace Ada Brown, recently from Long Island has had large experience as principal in public schools and is well qualified to instruct advanced classes. Courteous manners and sound morality are a part of the lessons daily inculcated.

The long expected volume of poems entitled "Mount Lebanon Cedar Boughs," has just come from the press, it is a neat and handsomely bound book of three hundred and sixteen pages and well represents the work of many gifted persons. We have already had many subscribers and hope to have the patronage of many more.

We are more than pleased to say that although we are now entering upon the severe winter season, yet we feel we are in the spring of our hopefulness. We believe that a new age is dawning wherein we shall see the spirit of brotherly love rule the hearts of mankind, "Mercy and truth meet and righteousness and peace kiss each other."

Belle Rullhausen.

Shakers, N. Y.

Nov. 1895.

WE have lately been much interested in the perusal of "Emerson's Essays." The thoughts given and the style of expression prove him to be an illuminated soul, a true prophet that had already caught a

glimpse of the dawning day. His essays would make interesting and instructive reading for lyceums and self-improvement societies for the coming winter.

The past season with all its drawbacks has been generally a prosperous one. The crop of apples was fair but not as large as the previous season. Hay very light crop, but potatoes the best for several years; corn good. So we can with grateful hearts render thanksgiving for the blessing we are under and to remember the poor and needy. We have an occasional visit from the "Little Sisters of the Poor," a charitable institution located in Albany; their work is commendable as it is given free depending upon contributions for support.

Of the new varieties of sweet corn that we have tested the past season, we have not found one that equaled in quality the "Country Gentlemen," a variety introduced the past season. It is a late variety and for a family garden can not be surpassed. The Burpee's Dwarf Lima Bean still proves a valuable acquisition, being a true Lima, enormously productive and of excellent flavor.

We are at present enjoying beautiful autumn weather very desirable for the completion of fall work, but are needing rain. At present date Nov. 3rd we have had but one slight flurry of snow.

Hamilton DeGraw.

Shaker Station, Ct.

Nov. 1895.

THE Apostle says, "Praying always with all prayer." Prayer and watchfulness is the armor for the battle of life. It is well to pray but better still to watch and work and remember that "God helps those who help themselves." Prayer and watching is a safeguard each hour. When we pray to our heavenly Father, it is an acknowledgement of our dependence upon Him. How blessed is the thought that we can pray while performing our daily duties. Our supplication can ascend to God without moving our lips. Without

watchfulness we shall be overcome by the adversary of souls. Let us strive to attain to this watchful spirit, and commit all our burdens and trials to One, who has promised to protect those who trust in Him. We can never pray too often, "Leave us not in temptation, but deliver us from evil."

October 16th, a company of five Sisters from Hancock, Mass. came to visit us. We have been greatly blest by such peaceful messengers, who have been numerous during the year; they come none too often however.

At this season of the year we have no time to lose; there are so many things to be done to prepare for winter.

* * * * *

Cayenne peppers when mixed with soft feed are an excellent stimulant for hens. It is proper care and food that hastens early laying. Hens should have all the milk they can drink; no kind of food is better adapted to egg production. Hens should be supplied in winter with what they can pick up in summer. A hen at large supplies herself with grit in the shape of sharp flinty substance.

Daniel Orcutt.

South Family.

Nov. 1895.

THE beautiful October is past, leaving its place to drear November with its cold, bleak winds. Snow has already made its appearance; on the 5th inst. the ground was well covered, but it soon entirely vanished under the rays of the warm sun.

Preparations for winter are nearly completed. Our garners are well filled; and with so many blessings we have naught to fear. The prospect for our winter garden is encouraging; tomatoes and cucumbers are growing finely at this date, and other vegetables will be ready for the table in due season.

Time will prove the success of any new enterprise; thus we say when thinking of our Brethren and Sisters in Florida. Our sympathies are with them, and we hope health and prosperity may attend them.

The addition to our family of two Sisters from the Society at Canterbury is a great blessing to us. One in faith and one in interest, seeking to do good wherever duty calls us is the beauty of our order of life. The faithful Christian may truly expect a blessing through this life as well as in the great hereafter.

Maria Witham.

Harvard, Mass.

Nov. 1895.

THE constant rotation of the seasons tell us that progress is the key-note to all things, not only in the material but in the intellectual, scientific and spiritual world. Who can compare the present times with those of half a century ago and not exclaim with wonder upon the changes time has produced? What will the next fifty years do for us?

Lately the town of Ayer has been visited by burglars and they did not forget to give us a call. They have broken into our barn three times and made an unsuccessful attempt to enter the Office but the tooting of an old campaign horn informed them they would not be welcome.

This is Thanksgiving month and we have indeed cause to be thankful. Our dear gospel friends of Enfield, Conn., whose works sustain their reputation for generosity, sent to us some very fine apples. Never in the history of this Society has it been so completely destitute of this desirable fruit as this year.

With hearts full of gratitude we obey the injunction of the apostle,—In love remember one another.

Marcia M. Bullard.

East Canterbury, N. H.

Nov. 1895.

WE are just now in a waiting mood. We want some ice for the use, first, of the dairy as it is difficult to obtain cream without ice, and then we want the warm weather to continue with us so long as it may, as it saves the fuel and is more agreeable to northern minds. The leaves

have all fallen from the trees, and the birds have gone to more southern homes. The farmers, and the Lord has blest them, have secured abundant crops and have husked more than fourteen hundred bushels of corn. Two silos of one hundred tons each are full of the best of ensilage, and the cows look with pleasure upon the liberal herdsman as he gives to them their daily allowance. The reconstructing of the dairy has brought advantages to that department, and the blessing rests upon the whole Community.

Light and shade, with its sunshine and clouds move with us on our journey through this world. We have had great pleasure in seeing the wild and the cultivated flowers as they have blossomed from early spring till late in the fall, but they are all gone and may be to prepare more beauty for the new spring and summer that is soon to be with us.

The flower garden,—is it still with us,—after so many of its beautiful plants have been plucked up by the roots, to spirit them away?

And here comes a pleasing contrast. Some of the children are already wishing for a "good big snow-storm so that we can bring out our sleds," and the churches are looking forward to the winter for a season of religious revivals. God is good!

"Who soweth good seed shall surely reap."

"The year grows rich as it groweth old;
And life's latest sands are its sands of gold."

H. C. Bunn.

Enfield, N. H.

Nov. 1895.

WHAT exalted thoughts entrance our mind as we view a glorious sunset. Surely no picture of nature can be grander, unless it be the brilliant autumnal foliage.

As the component parts of nature aid in beautifying and enriching the world, one season depending upon the other for its contributions; even so the varied qualities of the human mind are necessary to complete the perfect whole; and godly

patience is one of the essential powers to mature the strong, immortal life of Christliness, that can withstand, unmoved and unrelenting as a rocky ledge, the surging billows of ungodliness that beat against it. Under the ministration of perfect patience we endeavor to

"Strive well for every fair, adorning grace,
For healthful growth of body, soul and mind;
For love, in which all beauty is combined.
In true self-culture, sin we may not trace,
In lovely lives, it has no part nor place."

Human life is a pilgrimage, and it may be well to add to our zeal the leaven of Christian ambition, ever remembering it was the cheerful, devoted giver, endowed with a penetrating sight of the world's needs, of those minds who have caught the heavenly message of full resurrection from the soil of iniquity and founded our homes with the view of bettering humanity.

May we work with as consecrated a purpose, and move with the inspiration that "God helps those who help themselves."

With the ending of the harvest season, we realize a harvesting of good results, not only in the record of farm products, but our religious and educational services have yielded blessed fruits of strong faith and moral activity. Though the harvest season is past, there is still work for busy hands, and souls who seek for the graces of a Christ-like spirit.

Fall ploughing, also the filling of our average contract of eight hundred corn planters is in active operation. There has been prepared for the market one thousand lbs. of beet seed, also fifteen hundred lbs. each of yellow dock and burdock root. Happy indeed are they who combine with willing service of the hands, full consecration of the mind and soul.

George H. Baxter.

Sabbathday Lake, Me.

Nov. 8, 1895.

NOVEMBER 2nd, we had from two to three inches of snow, but since then the weather has been remarkably fine and spring-like. People say they never knew it to be so warm at this time of year; yet

before long we shall have to be gathering round the fire for the storms of winter will surely come.

Through the untiring efforts of Sr. Aurelia, much needed improvements are being made in our Office.

The young Brethren are completing a larger hot-house 15x50 ft. In a portion of which the Sisters will grow tea roses and carnation pinks this winter, while the rest of the house will be used for the cultivation of early vegetables.

We were glad to hear a word of encouragement from Florida. Trust those faithful workers will be prospered in their consecrated efforts, and that each plant and tree now started will yield an abundant increase.

Four aged ones are still with us each over fourscore. We are thankful for every day that they remain with us although we see that they are gradually growing more feeble and must soon join their companions in a far happier home than this.

Ada S. Cummings.

Alfred, Me.

Nov. 1895.

THIS is the last opportunity we shall have to greet our gospel relation and the readers of THE MANIFESTO this year, and we can not let it pass although our offering is but the Widow's mite.

The President and the Governor of our State have set apart a day in which to give thanks to the Giver of all good; but we feel like giving thanks every day for the many blessings we enjoy. Our barns and cellars give evidence of temporal blessings, and our hearts can count with greater thankfulness the beautiful gifts of the spirit.

The Apostle while telling of the future coming of Christ was not quite sure as to the manner of his appearing, but felt sure that at the appearing they should be like Him. He has appeared to us the second time without sin and the testimony of

this second coming will make us like Him if we are obedient to it.

The November MANIFESTO was filled with good things. "Sheaves of Experience" was most excellent. The Editorial "Double Dealing" was very good and interesting. The quotation from Paul to Timothy I think is more sensible in the New Version.

We are well along in the eleventh month of '95 and death has kept far away from us,—for which we give thanks.

At this writing we are enjoying the warm pleasant days of Indian summer, but a week ago two inches of snow fell.

October 23rd we enjoyed a short call from two worthy Sisters of New Hampshire. Eldress Eliza Stratton, whom we have met before and hope to again, and Sister Sadie Webber. Both were made welcome and will be again if they come this way.

The past three months we have been selling our milk instead of the cream as formerly, which proves more profitable thus far.

Fannie Casey.

Sanitary.

TURKISH PORTERS.

CAPTAIN REA assures me that he never witnessed such feats of strength as exhibited by the porters of Smyrna. In unloading vessels with Havana sugar, each porter carries a box of sugar upon his back from the vessel to the storehouse; and this is done all day without complaint. The weight is over four hundred pounds. One porter was seen carrying a load of boards so large that the individuals present had the curiosity to detain him and to have it weighed. Capt. Rea saw it weighed and learned that it was nine hundred and five pounds. The drink of these porters was nothing but water, and bread the staple article of food.

A PROMINENT physician of New York recently declared that hot water is our

best friend. It will cure dyspepsia, taken before breakfast and will ward off chills. It will stop a cold if taken early in the stage. It will relieve a nervous headache and give instant relief to tired and inflamed eyes. It is most efficacious for sprains and bruises and will frequently stop the flow of blood from a wound. It is a sovereign remedy for sleeplessness, and in conclusion, the doctor asserts, "wrinkles flee from it, and blackheads vanish before its constant use."—*Woman-kind.*

Mackintoshes and Rubber Clothing—large commissions can be earned by retailing to users. Sample free.

Manufacturer, P. O. 1371 New York.

EXCHANGES.

THE INTERNATIONAL ASSOCIATION OF MACHINISTS is published in Chicago, Ill. It is a beautiful Journal both without and within as it is working in the interests of humanity. Better men and women on earth, will make a better congregation in heaven.

It is a monthly Journal of some 42 pages, and Edited by D. Douglas Wilson. Terms \$1.00 pr. year. 330 Monon Block, Chicago, Ill.

MANY years ago an old gentleman told the writer that when he was a young man his uncle lived in Salem, in a house located close on a line with the sidewalk. Next to his house a neighbor's house set well back from the street, leaving an open green sward in front, over which his uncle's family had a fine view down street toward the morning sun from their sitting-room windows. One night the neighbor's house was destroyed by fire. He did not wish to rebuild and sold the land to another neighbor who proposed to build a house on a line with the uncle's house, which was the customary way, he said:

"Uncle, you won't allow it to be done, will you?"

"I don't know as I can prevent it."

"But the front of that lot was never

fenced in since the discovery of the country. It has always been open to the public and they have no legal right to build on it."

"But I don't see how I can help myself."

"Don't you think I had better go and consult Ben Merrill?" (The best lawyer of his time in Salem.)

"You may, if you like."

He called on the lawyer, stated the case, and asked if they had a right to build as proposed. The lawyer replied:

"No they have not."

"Then, if we pursue a certain course, [naming it] we can stop them."

"No, I did not say so. Young man, you see this ruler. I hold it upright by placing my finger on the end. If I take my finger away, can you tell me which way it will fall?"

"No."

Neither can I; but [letting it fall] now both you and I know. Well, the law is just as uncertain as that."

"I see. How much is to pay?"

"Three dollars."

The old gentleman said; "I don't think uncle ever invested any three dollars better than that."

KIND WORDS.

THERE is no reason why all the Shakers who read THE MANIFESTO, and it is taken for granted that all do read it, should not share in the good things that are said about our little paper as well as the Editor. A little touch of approbation may not be out of place with those who are trying to do good, even if they fall short of the mark. In "Human Nature," a paper published in San Francisco, Cal., and edited by Prof. Haddock:—

"THE MANIFESTO is published by the United Society of Believers on the first of each month, and is the only work issued regularly by the Shaker Community. Its aim is to furnish a plain and simple statement of the religious views of the Order

and to inculcate the spirit of righteousness. 'The foundation stone upon which the structure of Shakerism rests, is virgin purity; or in other words, a life of celibacy. The principle has been kept unsullied for over one hundred years.' They are confronted with the cry, 'If all should become Shakers, the world would become extinct.' But the Shakers answer that 'they believe the great sin of the age is the destructive force of sensualism, and it is 'only by a return to the law of God through chastity in the relationship of men and women that human beings can be delivered from the curses of want and disease, and the great train of evils that so effect modern society.'"

WHO WAS THE HEATHEN?

A FAMILY in St. Paul had never employed a Chinese servant, but thought they would like to try one. Accordingly, one presented himself, of whom several questions were asked. Among them were: "Do you drink?" "No, I Band of Hope boy." "Do you gamble?" "No, I Band of Hope boy." "Do you smoke?" [rather indignantly,] "No, I Band of Hope boy." He was engaged and gave so much satisfaction that a dinner party was given by his employers. Wine was on the table, and the after dinner cards and cigars were enjoyed. Breakfast was prepared next morning. John appeared, bundle in hand, saying, "I go." "Why do you go? We like you very much." "When I come here you say: 'You smoke?' You smoke. You say, 'You drink?' You drink. You say, 'You gamble?' You gamble. You heathen. I no stay."

"If some tall steeple totters from on high
Will gravitation cease while you go by?"

Beatha.

Almira Teachout, at Shakers, N. Y.
Nov. 1895. Age 77 years, 2mo. and 5 days.

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Books & Papers.

"NUMBER IN NATURE, AN EVIDENCE OF CREATIVE INTELLIGENCE," is a Lecture delivered by Edward White, at New College, London, England. It is not strange that the Editor should have selected this interesting address to help strengthen his position, in cumulative evidence in favor of a Creative Intelligence and in opposition to those who say, "There is no God." When a man dwells on the right side he is quite sure to dwell safely and feels the undoubted assurance in his own mind. The many illustrations drawn from mechanism, from chemistry, from astronomy as well as from vegetation and from the plumage of birds, are each and all wonderful steps of intelligence that lead up to God. Send for this little work at a price of only five cents and read this beautiful lesson of Creative Intelligence.

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THE JOURNAL OF HYGEO-THERAPY for October has interesting articles in reference to the

"Invalids' Home," and to the "Last Annual Reunion." The Journal is also beautifully illustrated in connection with these anniversary exercises, which gives us a much more pleasant introduction to the people and their place of abode.

Not only are the good Physicians introduced to us but an illustration of the "Invalids' Home" is presented and also an illustration that would make glad the heart of the animals' friend, George T. Angell. With this we also wish abundant peace and prosperity for all the dear friends who are working in the interest of humanity.

DR. FOOTE in the "HEALTH MONTHLY" for November has a long article on the "Diseases of the Kidneys." Information obtained from reliable medical Journals on this and kindred subjects, gives that information which is so much needed by every person.

Young people will find much to interest and please them in the November number of FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS. There is a capital short story by Oliver Optic; an article giving some excellent hints for boys on buying and using a gun, by Wilf P. Pond; an interesting description of an incident of the war, by J. Frederick Thorne; a valuable paper on "Children in Japan," by A. B. de Guerville; an illustrated poem about an arithmetical puzzle, by Clifford Howard; a story for very little folks; a description of a new and exciting game for boys; several illustrated jingles, and a number of puzzles; while the two serial stories by Edward S. Ellis and Jeannette H. Walworth continue with increasing interest. A unique feature of this magazine, which starts in the November number, is the editor's talks about the new books for boys and girls, in which he points out what is best in the late juvenile publications. The number is splendidly illustrated.

A complete and immediate revolution of the transportation methods, involving a reduction of freight charges on grain from the West to New York of from 50 to 60 per cent, is what is predicted in the November COSMOPOLITAN. The plan proposes using light and inexpensive corrugated iron cylinders, hung on a slight rail supported on poles from a cross-arm—the whole system involving an expense of not more than fifteen hundred dollars a mile for construction. The rolling stock is equally simple and comparatively inexpensive. Continuous lines of cylinders, moving with no interval to speak of, would carry more grain in a day than a quadruple track railway. This would constitute a sort of grain-pipe line. THE COSMOPOLITAN also points out the probable abolition of street-cars before the coming horseless carriage, which can be operated by a boy on asphalt pavements at a total expense for labor, oil and interest, of not more than one dollar a day.

It is announced that ex-President Benjamin Harrison is engaged in writing a series of

magazine articles for *The Ladies' Home Journal* in which periodical they will begin in the December number. The series will be called, "This Country of Ours," and will consist of ten articles and probably more. The papers are being written by General Harrison especially for women, to meet a growing, widespread desire on their part to intelligently understand the workings of our Government and the great National questions. It will be the aim of the articles to explain in the clear and concise style for which the ex-President is famous just what the United States Government means; the origin and also the meaning of the Constitution; how laws are enacted and enforced; what the powers of the President and other officials are; what the judiciary system means; how our foreign relations are brought about and their meaning; how Congress and the Senate legislate,—in fact, a complete explanation of the Government told in a popular way. General Harrison writes the articles from the standpoint of a citizen who understands. They have no bearing on politics whatever. While directly intended for women, the articles will naturally have a much broader scope and likewise interest men, and especially young men.

The BOSTON POST has just issued a new type book containing specimens of 332 different styles of type, which it has assembled for the convenience of its advertisers. The type book is a very artistic publication in colored covers and contains sixty-seven large pages of specimen types, many of them very novel, artistic and effective. In fact, it would seem as if the Post had at its disposal an entire foundry of display types. They vary from the Diamond type, which almost requires a magnifying glass to read, to a type over eight inches deep. In addition to the types, there is a bewildering collection of eighty-one different kinds of borders, and a large variety of circles, ovals and other typographical material.

This type book is unquestionably the most elaborate and artistic publication of its kind in the country. The Post's advertising department in its composing room is said to be the best equipped in New England. The latest type books of the Globe contain 225 types, the Herald 221 types and the Post 332 types. Such a publication marks not only the persistent enterprise of the Boston Post, but also indicates the great advance now being made in the way of artistic and effective advertising.

IN THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for November, many important elements of dramatic talent are illustrated in a phrenograph of Mme. Janauschek, the famous actress, by Dr. Edgar C. Beall, who has made a personal examination of the tragedienne. This should interest not only theat-

rical people, but all lovers of the drama and of course all students of scientific character reading. Mr. George C. Bartlett in his third European letter gives a most charming description of Switzerland, including the ascent of Mont Blanc, and a walk through the vale of Chamoniix. "Temperament and the Teeth," by Allison R. Lawshe is a finely illustrated article showing the characteristics of the teeth in the four principal temperaments. It is a novel contribution to the literature of phrenology. Mrs. Commelin continues her phrenological romance. Dr. Drayton learnedly discusses "Practical Psychology." Speeches at the opening of the American Institute of Phrenology make an interesting feature. Prol. Nelson Sizer writes in his happiest vein of the German Emperor's children. In the hygienic department several physicians discuss the "Importance of Water," "Animal and Vegetable Foods," "Intemperance and Suicide," "Cousin Marriages," etc. The editor philosophizes on "Economics in Mentality," announces a phrenological centennial, and finds Tolstoi a disbeliever in immortality.

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HE who sits and looks on the palpitating world, and feels his heart swell in him large enough to hold all men within it, is near his great Creator's standard, though he dwell outside the pale of churches, and knows not a feast day from a fast day, or a line of Scripture even.—*Ella Wheeler Wilcox.*

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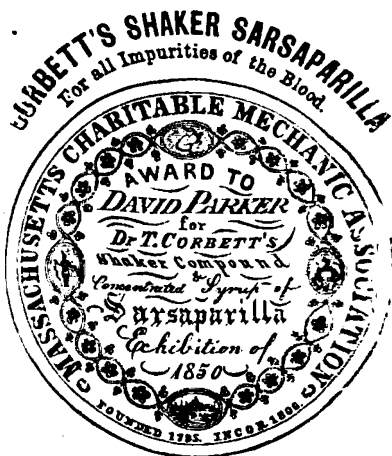
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